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For the Christian Spectator.

ON THE CONNEXION BETWEEN THE  
CLOSET AND THE PULPIT.

It may be said with truth that the most important branch of a minister's labours is his preparations for the pulpit. This subject embraces the character of the instructions he gives, and the ability and spirit with which they are brought forward; or the united productions of his head and heart. The connexion between the closet and the pulpit, and the influence of the one on the other is therefore very close and exceedingly important. When a minister rises to lead in the devotions of a congregation, and to announce the messages of the most high God, he discloses not only the powers of his mind, but the qualities of his heart, not only the diligence with which he has laboured in his study, but the manner in which he has prayed in his closet. His character and success as a minister will depend on the influence no less of the latter than of the former. It is in vain that he is learned, eloquent or impassioned, if he be not also a man of prayer. He will never be a safe teacher—he will never be a profitable minister, if he do not appear himself to burn with the flame of an ardent devotion, and speak with the persuasive eloquence of one, who comes from before the throne, warm with the impressions of heavenly scenes. The closet of a minister, therefore, should be near his pulpit.

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And this is important not only because of its influence on the preacher's *manner* in the pulpit, but because also a prayerful spirit is necessary to secure the attainment of *correct doctrinal views*. It is not impossible indeed that an unsanctified man may have correct speculative views of doctrine; but the investigations of such men are always of doubtful result and always suspicious. Those who humbly wait on the teachings of Christ, have special promises. It is by asking we obtain, and by prayer that we draw near to God. There is an intimate connexion between a spirit of piety, and the perception and cordial embrace of the truths of the Gospel. A prayerless man never had the spirit of the Gospel. But any true Christian is a man of prayer. The doctrines of grace accord with the humble feelings which are the constant attendant of sincere and persevering prayer. I have never been acquainted with any one, nor have I ever read of any one, distinguished for a spirit of prayer and devotion, who did not cleave strongly to the doctrines of grace. This is a touch-stone of no ordinary value in the trial of spirits whether they be of God. It has indeed afforded me great satisfaction in the adoption of those doctrines by which the grace of Christ is exalted, to reflect that they are uniformly received by the most prayerful, and commend themselves most to my admiration and choice, when by persevering and

fervent prayer, I feel that I draw near to God. If I ever doubt them, it is when I think most highly of, and therefore have the greatest reason to doubt, myself.

Again, this preparation is the only means of arriving at *true eloquence in the pulpit*. Eloquence is a term which applies to thoughts, feeling, language and action, all of which must combine to render a man truly eloquent. It consists in such a union of force, impressiveness, and persuasion as produces conviction on the mind of the hearer, and gains his affections. It is what the French call *onction*, and is defined by Johnson, (unction) as "any thing which excites piety and devotion; that which melts to devotion." Such eloquence is an attainment of the greatest importance to the minister of religion, and we confidently say it can be successfully cultivated no where but in the closet. The spirit he there imbibes gives at once warmth and gravity to his manners, point and energy to his thoughts, and the power of a natural simplicity to his language. Without this spirit, his eloquence may be that of art, but will never be that of unaffected and impressive nature, of simple and melting piety. He may please, astonish, and captivate the mind, but will produce little impression on the heart, and do but little for the cause of his great Master.

This is the only promising means of gaining the *help of the Holy Spirit*. The Holy Ghost is promised, not to reveal any new truths, but to lead the minds of Christians into the truth. These influences on the soul of man are absolutely necessary to enable him to understand, receive, and love the truth as it is in Jesus. This divine assistance is now as necessary to a spiritual understanding and cordial reception of divine truths as it originally was for the inspiration of them. Of all men, the minister most needs this understanding. He is called to

expound the truth to others, and beseech men in Christ's stead to be reconciled to God. He must, therefore, be a man of prayer. In writing and studying his sermons, he needs that divine illumination which prayer only can supply. Study may indeed give him a view of revealed truth, but not a love for it; and, therefore, it will not be enforced with a fervour and feeling, which will attend the truth that comes from the heart. These divine influences are needed in the study of the minister, and the spirit of them must be infused into all he writes, as well as into his conversation and prayers.

The minister who does not make this preparation for the pulpit will be destitute of true comfort and probably of true success. He may have what he calls comfort, but it will be hollow and unsound—it will be intellectual or imaginary, not solid and satisfying. He may have success, but it will be in gaining admiration to his person, compliments to his understanding, the cold assent of the head, or the embrace of a superficial feeling. The foundations of depravity will remain undisturbed in the sinner's heart, and religion, as a matter of feeling and experience will remain unknown. If it be admitted that God may use an unsanctified minister as an instrument in converting sinners, it is not the expectation on which he has taught us to calculate, and instead of leading souls to Christ, such an one will be likely to lead them to perdition. Success is founded on the truth, when accompanied by the Holy Spirit sent down from heaven; and where do we look for these influences except in answer to prayer? One of the most able and successful ministers of New-England has said, that while engaged in the study of divinity he spent half his time in prayer, and were he to be placed again in the same situation he would spend still more time in

that duty. Another, who is an ornament to society and the church at this day, on being asked in what true pulpit eloquence consisted, replied, "in having prayed well in the closet." All this comports well with that favourite maxim of Luther,—"Bene precasce, est bene studiisse."

P. P.

### A SERMON.

PROVERBS xiii. 15.—*The way of transgressors is hard.*

It is said of Wisdom by the same inspired writer who penned the text, that "her ways are ways of pleasantness, and all her paths are peace." But the multitude of mankind invert the meaning of this declaration, and also of that in our text. They declare in practice, and many of them substantially in language, that wisdom's ways are hard and unpleasant; but the ways of sin, smooth and easy. Still, however, the words of inspiration are words of truth:—the way of transgressors *is* hard. They do not all, indeed, take precisely the same ground. All cannot be atheists. All cannot wantonly deny or pervert the fundamental truths of revelation. Some even put on the form of godliness, whilst they deny its power. But, though they do not all walk precisely in the same path, their several paths are side by side, in "the broad way,"—"the way of transgressors;" and that way "is hard."

The declaration in our text needs no proof; because it is a declaration of God. But it may be illustrated and enforced, by considering the various grounds which are taken by the different classes of transgressors. The declaration is true,

1. *Of those who deny the existence of God.* They deny the first principles of human nature;—principles which every *child* acknowledges. The child no sooner lisps his native tongue, than he begins

to inquire for the *Author* of the various objects that come in his way. When he perceives any change in those objects, he at once concludes that some *agent* has been concerned in the affair. But the atheist can open his eyes upon this globe; upon its wonderful and variegated structure and appearance,—its fountains, rivers, lakes and oceans; its mountains and its plains; its trees and plants; endless in their variety and curious in their structure, and yet he can see in them no evidence of design, and denies that they had a wise and intelligent Author. He can view the endless variety of animals,—beasts, reptiles, insects, fish, and flying fowl,—and the wonderful organization of the animal creation; and here too, he can see no evidence of a wise Creator. He can behold man, with the complicated and yet harmonious machinery of the human body, and the mere wonderful soul which inhabits it, together with all the powers and faculties of the soul; and even *here*, he can see no marks of wisdom and design, pointing him to a Creator. He can then survey the starry heavens, and behold the regular and harmonious revolutions of the planetary system, and the numberless fixed stars that glitter in the firmament and show forth their Maker's praise;—and yet, amid all this host of wonders, displaying the power, and wisdom, and benevolence, and glory of their Author, he can see no evidence sufficient to convince him that there is a God. The universe had no Creator; and if it had a beginning, it sprung from chance.

But how exceedingly hard it must be for the atheist thus to eradicate the first principles of his nature!—and that, for the purpose of indulging his sinful desires to the utmost, without feeling his accountability to that God whose existence he denies. But after all this painful struggle with himself, does he really believe there is no God? Is

he quite *sure* there is no God? Could you look into his bosom in his moments of retirement and solitude, and witness the upbraiding of his conscience, and his fearful forebodings of a dread hereafter; you would not have a moment's hesitation on this subject. Follow him to his dying bed, and behold him there,—his awakened conscience preying upon him like a vulture, and the sins of his whole life rushing to his view;—sins committed in defiance of an offended God whose existence he has impiously denied, and to whose dread tribunal he is now too well convinced he is just going, to meet his due reward;—and tell me if the way of the atheist is not hard indeed.—The same is true,

2. *Of those who deny the authority of revelation.* This class of transgressors have not gone quite so far in scepticism as the atheist. They are constrained to admit the existence of a Supreme Being. But, rejecting the Bible, and that God whom it reveals, they claim the prerogative of forming for themselves a God suited to their wishes;—a God who will not be overstrict to call them to account for their conduct, even if they should trample under foot every written law of Jehovah;—a God, if they choose to form such an one, who is above taking notice of such little things as the actions of men, and who will consequently suffer them to live as they please, with impunity. With a God of their own making, they might no doubt bring their consciences to adopt the course pursued by a society of sceptics on the other side of the Atlantic, who “met to lay down rules for being so critically wicked, that the law should not be able to take hold of them.” But they do not bring themselves into this state of mind without many painful struggles. They do not bring themselves to reject the flood of evidence of the divine authenticity of the scriptures,

evidence both internal and external; from prophecy, from miracles, from the influence of the Bible on the hearts and lives of men, from its sublime doctrines and holy precepts, and from its wonderful adaptation to the condition of man;—I say, they do not bring themselves to reject this flood of evidence, without many a painful struggle with conscience. But after all, there are seasons when conscience will speak; when its voice will be heard, and its alarms *felt*, in spite of all their efforts to the contrary. They cannot utterly banish from their minds the awful forebodings of a state of retribution. Their sins, like so many spectres, sometimes haunt them in the darkness and solitude of the night, harrow up their souls, and almost freeze their blood with horrour.

The deist may persuade himself to believe that “death itself is nothing, and after death is nothing;” that as he sprung from nothing at first, so he shall soon return to nothing again. But how does he *know* what he asserts? Has he tried it? For, as he rejects the Bible, all before him is dark and uncertain. But notwithstanding all his efforts to the contrary, the light of revelation will sometimes flash conviction upon his guilty conscience, which will make him tremble to his inmost soul. He fears the Bible will prove to be true; and if it should, he is ruined for ever.

As the deist approaches the confines of the eternal world—that great unknown—to him, indeed, unknown,—what are his hopes, his consolations, his prospects? They are no better than those of the atheist himself. He may, indeed, endeavour to console himself, as some have done by saying that he is only going to pay the debt of nature; that sickness and death are the common lot of mankind; and that to repine and grieve at this lot, is to combat the laws of nature and fight against impossibilities. What

miserable consolation is this! How different from the consolation of the humble believer in Jesus! But miserable as it is, it is all that he has: for he has denied and despised his Saviour, and lived in the practice of habitual iniquity. He has plucked revelation—that luminary of heaven—from his moral system, that its light need not shine upon his sins; thinking to grope his way through the darkness, aided only by the dim taper of his reason. Plucked revelation from his moral system, did I say? His conscience has now replaced it; and in the flood of light which it pours in upon him, the sins of his whole life gather thick around him, presenting their frightful visage, and staring him in the face. How miserable is his condition, as he is about going to his last account, without any of the consolations of religion: without a gleam of hope that he has any thing to shield him from the just indignation of a righteous God;—going, in the full exercise of all his malignant feelings, a hardened rebel against his Maker, into the presence of his Judge! Surely his way is hard. But this is true also,

3. *Of those who, though they professedly admit the authority of revelation, wilfully pervert its meaning.* Some who would not have it understood that they reject divine revelation, put such a construction upon its declarations, as will not bear hard upon their consciences and disturb them in their sins. They pervert those passages which represent unrenewed men as the enemies of God, so as to make them speak quite another meaning from their obvious import. Hence, they so construe the *threatenings* denounced against transgressions of the divine law, as to destroy their meaning and force. With unholy hands, they tear from the law of God the sanctions which he has annexed to it, and make that law mere advice. A law without sanc-

tions is no law. Take away the sanction and you destroy the law as really as if you take away the precept. It may be something else; but it is no longer a *law*. In so far as you modify, or explain away the sanction; so far also, you modify or alter the law itself. If you explain a law which threatens imprisonment for life, to mean imprisonment for one hour; you almost, if not altogether destroy the law. Its influence will scarcely be felt at all upon that class of men for whom it was specially designed. But the penalty annexed to the *divine* law, some explain to mean, now one thing, and now another; but *any* thing, rather than that state of retribution which the bible assigns to the enemies of God in the future world. Though the same terms are used in describing the duration of the future punishment of the wicked, which are applied to the duration of the happiness of the righteous; the same terms also applied to the duration of that punishment, which are applied to God's existence; and though the future conditions of the righteous and the wicked are repeatedly placed in direct contrast to each other, and that too, with the same terms of duration applied to each: yet some so construe these various declarations, as to believe,—professedly in accordance with the word of God,—that the wicked will be annihilated at death; or if they are not, that there will be no future punishment; or if any, that it will be of short duration, and that all the human race will finally arrive at heaven in safety. With this view of the subject they profess to be perfectly satisfied. But how much real peace of mind they enjoy, is often manifest when a revival of religion takes place in their immediate neighbourhood. No sooner do Christians begin to awake from their slumbers, and sinners flock together to inquire what they shall do to be sav-

od ; than they are filled with wrath, and exhibit determined hostility against the work of the Holy Spirit. Their malice sometimes increases, till they call for the curse of heaven to rest upon their most intimate friends who are anxious for their souls, and upon the most active instruments in promoting the good work. If authority or threatening can do it, they prevent their families from attending religious meetings, and commit one outrage after another upon decency and the common feelings of humanity. This is not fancy ; it is fact. But I would say to such men, if you feel safe to rest on the general benevolence of God, even though you have no personal interest in the atonement of Christ ; why all this commotion in your breast ? If you are so peaceful and happy, as you pretend ; why not permit your friends, who are conscientiously of a different opinion from you in religious matters, to obey the dictates of their consciences and take refuge where the word of God directs them ? Unhappy men ! Their conduct shows that they are far from being at ease ; and that they are made so wretched by the exhibitions which they behold of the power and efficacy of religion, and the enmity of their hearts against it and against the truth, rises to such a degree, that they cannot refrain from giving vent to their feelings. If you affectionately but faithfully describe to them their condition, show them the real *cause* of this uneasiness and unhappiness, and entreat them to become reconciled to God, they are filled if possible, with tenfold greater malice. What is it these unhappy men experience, but a foretaste of the torments of the damned ?

Some pervert the scriptures in order to quiet conscience and furnish an excuse for their vicious habits. All things are decreed by God, they say, and every thing must of necessity take place just as it does. They resolve all their

actions into invincible necessity, and make them the result of a blind decree of God. They are only acting just as it was decreed they should act ; and whether wrong or not, they cannot help it. Yet this perversion of an important doctrine of revelation does not make their path less rough, or themselves less wretched. But the declaration in our text is true likewise,

4. *Of those who, while they neither wilfully reject nor pervert the scriptures, practically disregard them.* Those practically disregard the scriptures, who procrastinate the duty of repentance to a more convenient season. They know it to be a present duty ; for the word of God and conscience bear their united testimony to this truth. Still they neglect it ; and in so doing they sin against their conscience ; against the spirit of God ; against their own souls. They neglect it in full expectation,—which cannot fail of filling them often with disquietude,—that if they die in their present condition, they must perish. In the midst of their worldly amusements too, their conscience remonstrates and upbraids them, and spoils their momentary peace. Under the calamities of life, they are destitute of those consolations which they know religion affords, and which they might now enjoy, had they not neglected to choose God for their father, and Christ for their portion. They are sensible the threatenings of the divine law stand in full force against them, and that they are liable every moment to have the penalty inflicted upon them to the utmost. While they are thus procrastinating, their fears are realized : death seizes them and carries them away to the judgment, unprepared.

The sentiment of the text is especially applicable to those who are under conviction of sin. They neither enjoy religion nor the world. They may have broken off from the commission of gross sins. They

may read the Bible, meditate, and pray; and may frequent places where they can receive religious instruction: but they still live in impenitence and unbelief; rejecting the only source of consolation to the sinner. Though they are rebels against God, they refuse to make their peace with him. They will not submit themselves into his hands, but continually cherish their opposition to his government. They reject that mercy which is freely offered them and urged upon their acceptance, resist the Holy Ghost, and attempt to obtain the favour of God by the external performance of religious duties. They spend sleepless, restless nights, and anxious days. They labour, and toil, and strive, with a view to obtain the pardon of their sins and the comfort of religion. But they refuse to give up the opposition of their hearts, go to Christ, and accept of mercy as it is freely offered in the Gospel; though the pains of hell seem to get hold upon them, and they are ready to sink down to perdition under the weight of their sins. How miserable is their condition,—beyond the power of language to describe to one who has not felt it,—whilst thus without any hope of an interest in Christ, they see themselves exposed to God's eternal displeasure, which they already begin to feel upon their own souls, in the pains of a guilty, troubled conscience. Hard indeed is their path, till they submit themselves to God and accept of Christ.

There are others still, who professedly admit the truths of revelation, but excuse themselves from the performance of certain Christian duties; as prayer, and making a public profession of religion. They would not be considered as the enemies of God; but they are not so superstitious as to make a profession of religion and bind themselves to live by certain rules, and to submit to the inspection and dis-

cipline of churches. They therefore take "neutral ground,"—a tract of country lying safely, as they suppose, somewhere between religion and the world; but so near to each, that they can at any moment step upon which territory they please, as occasion may require. They believe a man may be religious, without making so much noise about it. They think it very well to pray sometimes, and to attend public worship on the Sabbath; but these are duties of their own, with which others have no right to intermeddle. Some of them will strenuously defend many important doctrines of the Bible; though they are not backward to have it understood that they see no need of revivals of religion. It is but too manifest that they are hostile to a faithful exhibition of divine truth, and to all vigorous efforts to excite Christians to more fidelity in duty, and sinners to attend to the concerns of their souls. Any unusual religious excitement fills them with uneasiness, and shows that they are strangers to the comforts of religion, and far from possessing any true peace of mind: and if you mark their trepidation on a dying bed, in view of what is before them; you will not hesitate to say that the declaration in our text is applicable to them.—It is also true,

5. *Of those who not only admit the truth of revelation, but who inform and appear simply, observe the duties of religion.* Of these, there are two classes; hypocrites and self-deceivers. First, look at the hypocrite. He knows he is not what he professes to be, and what he endeavours to appear to be. He is full of apprehensions, and feels the necessity of being on his guard lest he should betray himself. When he is in circumstances where he is expected to exhibit the peculiar spirit and character of the Christian, he is obliged to make constant efforts to appear

what he is not. Addison observes, that the easiest way for a man to appear to be any particular thing, is to *be* that thing which he would appear to be. How hard then must be the way of the hypocrite, who is always endeavouring to appear to be what he is not ? and that too, for the sake of accomplishing some base, selfish end. His conscience also, if not “seared as with a hot iron,” must render his situation truly wretched. But what are his hopes as he approaches the grave ? For we are told that “the hope of the hypocrite will *perish*, when God taketh away the soul.” And what are his prospects in that trying hour ? For he “has not lied unto men, but unto God ;” into whose awful presence he is just going ! Next consider the self-deceiver. If, with the Bible in his hands, he maintains the hope that he is a Christian, he must live in the habitual performance of religious duties. If he does not habitually perform them ; he is to be regarded not as a self-deceiver, but as a hypocrite. But how difficult it must be for him, habitually to perform religious duties in which the heart has no share ; for the sake of maintaining the groundless opinion that he is a Christian, with a tolerably quiet conscience. How dull, how insipid must be the performance of secret prayer, and every religious duty, in which the affections of the soul have no part. But rather than give up his hope, to which he clings with eagerness ; he will sometimes continue to go the round of religious duties, dry and uninteresting as they are to him. Thus he strives against the current of his feelings in the performance of a heartless service, in order to maintain a hope which must shortly prove like “the spider’s web.”

Thus we see that “the way of transgressors is hard,” whatever ground they take. This is true even of *Christians*, who neglect

their duty and transgress the laws of Christ, as well as of impenitent sinners. Mark that Christian, who, having forsaken his closet, has been led away by temptation and fallen into sin. Guilt lies upon his conscience. He cannot now go to God with the spirit of a child, and cry *Abba, Father.*” He finds no peace of mind, no comfort in his soul, till with tears of penitence he falls down at the foot of the cross, in the exercise of a broken and contrite heart. But should he go on in his wayward course, he prepares himself to endure the severest pangs of repentance, before he can again enjoy true peace of mind ;—should he suffer his affections to be engrossed with the world and make it the chief object of pursuit, he is preparing curtains of darkness for his dying bed, and planting his dying pillow with thorns. If he *should* just escape eternal misery, he must expect not only to be deprived of the comforts of religion in his last moments, but also drink the bitter cup of repentance to its very dregs, and be taught the truth of the declaration in our text by woful experience.

Hitherto we have considered the way of transgressors with respect to this life only. And we have passed over the more openly profligate and abandoned—whose haggard looks, and wretched families, and miserable end, sufficiently proclaim the truth of the text in respect to them. The way of transgressors is hard ; but the half of the pain and misery they endure, cannot be told. There are secrets in the breast of every transgressor, to which we can have no access. But their present sufferings are only the beginning of sorrows. In the future world, they will receive the due reward of their deeds : for, “these shall go away into everlasting punishment.” From the atheist to the self-deceiver, they must all go to their own place,—be banished from the presence of God

and endure the full weight of his displeasure, "ages of hopeless end." "Where their worm dieth not, and the fire is not quenched."

When ages after ages shall have rolled away, their punishment will be no nearer at an end than at the moment of its commencement; for it is "everlasting punishment." They shall *not see* life; but the wrath of God *abideth* on them." Shall I conduct you farther, and ask you to ponder the various descriptions God has given of the dismal way of transgressors in the future world? Natural sympathy shrinks from the ungrateful task: but *Christian* sympathy bids me be faithful to your souls; warn you of your danger, and intreat you to turn from the way of transgressors and thus to avoid their dreadful end. I beseech you, be not faithless respecting the threatenings of God's word. Hazzard not your souls upon the final decision which will be made at the bar of Christ. A mistake here, would be forever fatal. O, "who can dwell with devouring fire! who can inhabit everlasting burnings! stop I pray you, fellow sinner. Remember, God is a God of truth. An awful doom awaits the wicked in the future world. Turn from the way of transgressors and live. Turn ye, turn ye, from your evil ways for why will ye die?" God has mercifully provided for you a way of escape from the just desert of your sins. "Behold the Lamb of God, which taketh away the sin of the world." He has made ample provision for your salvation, and extends to you the arm of mercy. He who died on Calvary for you, invites you to accept of him as your Saviour. Fly to Jesus then. Take refuge quickly in the ark of safety. Forsake your sins without delay; repent; believe on the Son of God; and you will obtain everlasting life. You will rise to a seat in the mansions of the blessed;—you will sit down with Abr-

ham, and Isaac, and Jacob in the kingdom of heaven, and go no more out for ever.

For the *Christian Spectator*.

WHEN God visits a place with some alarming dispensation of his providence,—if famine, or drought, or pestilence, be sent upon its inhabitants; or one of their number be called away from the midst of them in some sudden and surprising manner, it undoubtedly becomes the duty of the minister of that place to make the occasion a means of spiritual good to the people of his charge. God speaks to him as well as to his people, calling him to peculiar faithfulness in the discharge of his duty; and if through his neglect, the solemn dispensation goes by without effect, he may well ponder the question with himself, how he shall stand guiltless of the blood of souls in the great day.

Generally, in our land, it is hoped, ministers do endeavour to be in some degree faithful on such occasions. But it is not always so. Often through dulness, or diffidence, or some other cause, the preacher's lips are sealed. If the dispensation takes place apparently in the ordinary course of things, as a drought or an epidemic, he fails perhaps to discern the Lord's hand in it. It springeth out of the ground. Or if it be some sudden event, he has not prepared himself, and shrinks from exhibiting in public what he has not digested in his closet; especially as the occasion demands that he should speak impressively or not at all. There are instances too—and they are many there is reason to apprehend,—in which the minister is tempted to unfaithfulness by the delicate and trying nature of the circumstances. A wicked man has been cut off in his wickedness, and how can he speak of him except he speak of his profligate life and awful end—

and thus harrow up the feelings of his respected friends and relatives, and aggravate the grief of those bosoms into which it would seem his duty to pour only consolation ?

A short time since I was in a certain village on the Mohawk when the following event took place. A young man went with a companion to bathe in the river the evening before the Sabbath. He was unable to swim ; and while his friend was at a distance he slipped unseen into the stream and disappeared. An anxious rumour instantly ran through the streets, and in a few minutes half the people of the village were gathered to the spot. The body was soon recovered, and a murmur of hope was heard among the crowd as it was taken from the water and borne to the nearest house. But all was in vain ; the spirit had departed and no efforts of the physicians could resuscitate the body it had left behind. At a late hour it was given over ; a messenger was sent to inform the bereaved parents ; and the spectators went, in silence and in sadness, to their homes.

He was a young man whom all seemed to esteem for his amiable manners and correct deportment, though he was not, I understand, religious. And on the following day, except during the hours of service, the young people, were collected together in groups about the streets, speaking of the virtues of their departed friend, and of the suddenness of his fate. But while their hearts were thus softened and their minds disposed to seriousness, they were not called together and addressed on the subject. I heard no allusion to it in the house of God. We had, in both parts of the day, a discussion of some cold topic—cold it seemed to minds burdened with a more impressive subject of reflection, but no mention was there of what had taken place ; as if a striking providence of God,

which had but just occurred, and in the midst of them, and with which all hearts were throbbing—had no connexion with the business of pressing on men's thoughts the great subjects of the eternal world.

The case was different in another instance which I had witnessed a few days before. At a certain village in the centre of New England a man was drowned *on the Sabbath*. He was an habitual violator of that holy day, and was accustomed to resort, with others, to a small lake, or pond, in the vicinity, and there within the sound of the church-going bell, and almost within the hearing of the voice of prayer and praise, to spend the sacred hours in fishing or more noisy recreation. And there God met him. In a moment of infatuation—of judicial madness it would seem—he plunged into a gulf of waters from which it was scarcely possible he should rise again. How long he groped and struggled in the hideous passage he had attempted, cannot be known : to him it was the passage to his final doom.

Sabbath breaking was a great and growing sin in the place, and one of its faithful ministers determined to make the fate of the unhappy man an occasion of enforcing the duty of remembering the Sabbath day, and of warning to such as disregard it. He addressed them from the pulpit with an affectionate earnestness and simplicity which was visibly not without effect ; and his remarks seemed to me so calculated to be generally useful, in this day of the general profanation of the Sabbath, that, though I was a stranger passing through the place, I met him at the door and begged a copy for your pages,—a request to which he yielded with hesitation, and handed me his manuscript as it was, prepared in haste, he said, and imperfect.

C. S.

After a short introduction, the preacher thus proceeds.\*

What has been common in every age and with every people has sometimes been peculiar in a particular age and with a particular people. And though at present religion is increasing in spirit and power, and the Sabbath is more sacredly regarded by many individuals in the community; there is at this time and in this country, state, and town, an alarming profanation and abuse of the Sabbath, which calls for all the virtue of the virtuous and all the power of those who are in office, to suppress and correct it. During the winter past and spring, there was an uncommon prevalence of an epidemic which carried off hundreds through our country and not a few from among us: and lately we have been as extensively and alarmingly visited with drought which threatened for a while great want and distress. And truly such things may be expected for the iniquities of the people, among which that of profaning the Sabbath is not the least.

Reflect a moment and think how great our sin is in this respect. And first, consider how strict the Sabbath should be observed. It is true, a prominent thing required is rest, but by this we are not to understand that nothing more is required. In the language of the text, we are not to do our own pleasure on that holy day. We are to rest not only from labour but from vain recreation and sin: we are to delight in the Sabbath as holy of the Lord. And if he who gathered sticks to kindle a needless fire, was, under the Jewish dispensation, to be stoned to death according to the law of Moses, of how much sorcer punishment, I may ask in the words of an Apostle, shall he be thought worthy, who by his profanation of the Sabbath,

counts the blood of the covenant an unholy thing, and does despite to the spirit of grace? It is true we live under the Christian dispensation, and it is common to call it mild. Moreover I am ready to admit it is so in fact. It is mild and gentle. The rigour of Jewish austerity is mitigated and done away. We are not now bound to offer a lamb every day in place of our evening and morning prayers; nor to go up every year to Jerusalem to pay in our offering and keep the passover: if we see a dead body or touch any of an hundred things that might be mentioned, we are not therefore to be held unclean until the evening or longer, and until our persons and clothes have been washed and purified. We are not burdened with this yoke of bondage. Christ's yoke is easy and his burden light. But we are not therefore freed from obligation and duty. We are not at liberty to sport with his institutions and put our pleasure or our business in place of their observance. And if we may do works of mercy and necessity on the Lord's day, we venture on others only at our peril. We are not to sin that grace may abound, nor because it does abound are we therefore in our carelessness to think there is no danger. He that doeth evil that good may come, we are assured by an Apostle may justly be damned. And universally, those who take liberties with the grace of the gospel, will find damnation to be their portion. The gospel is as strict as the law, and where its penalty falls, there is no escape. The Sabbath can no more be violated with impunity now, than it could be under the former dispensation; and though the punishment may not come directly as it did then, it tarrieth not and the vengeance of God slumbereth not against all Sabbath-breakers. If the magistrate neglect to do his duty, the guilty will not therefore go unpunished. His wickedness

\* His text was *Isaiah lviii. 13, 14*.

is recorded in heaven, and pressed upon his own conscience. He knows his guilt and sometimes feels it to his sorrow. He fears to meet the virtuous and Christian man, but shuns him, and carries in his own breast the sentence of condemnation. Besides, though the present is not a world of retribution, he may be overtaken in the righteous providence of God, even here; and perhaps in the very act of transgression, and sent to his own place. It is not one, but many who have been cut off in this manner. They have gone out as at other times, but they have not returned. Death has met them, and they have been called unexpectedly to render up their account.

It is true, we know neither good nor evil by all that is before us: that is, we cannot infer the character of a man from the dealings of Providence with him in a particular case. A man may be taken suddenly and in an awful manner on the Sabbath, though called abroad in mercy as a physician or a friend to relieve another in distress; but it is common to find something marked in the death of open and bold transgressors. We may not say of this or that particular man, that because he died or was killed awfully on the Sabbath, he was certainly a bad man; but we may say both from scripture and experience, the wicked are commonly cut off in their sins, and are appointed not to live out half their days. He that being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy. It is the common acknowledgment of all who have lived any considerable number of years, and are capable of judging with candour and fairness, that of Sabbath breakers in particular, almost all find the judgments of God follow them even in this life. Some may escape, but where a man lives in the continued, allowed sin of breaking the Sabbath, whether by

business or pleasure, he at length meets with judgments in his person, or estate, or family; and very commonly he is suddenly cut off in some awful manner, and hurried to the bar of God in all his sins. A man in this vicinity was a few years ago in good business, and possessed of as handsome an estate as almost any in the town where he lived; but he habitually disregarded the Sabbath. He attended to his pleasure or his business as might suit him. Now he is a worthless creature; his wife is all but distracted; and his whole family in ruin. And though men be not overtaken in this manner, their sin is not therefore the less; nor is it passed over to be unnoticed in the great day of account. Then it will be seen who turns away his foot from the Sabbath, and who makes that holy day a delight, honouring the Lord, not doing his own ways, nor finding his own pleasure, nor speaking his own words, but making the Lord his delight; and then shall such have praise of God, while he that profaneth this holy day shall be confounded forever. The Lord is not slack concerning his promise, nor is the gospel less strict than the law, where its obligations fasten.

How amazing then is the sin of profaning the Sabbath. It is enough to astonish heaven and earth, wherever it exists; but it is, if possible, more provoking to God, and daring in his sight, as it prevails here in this land of the pilgrims. The Southern, Western, and Middle Districts of our country may be considered as in some respects less guilty than the Eastern, though the sin prevail there in the same degree that it does here; for they were settled and have hitherto been filling up with a mixed population from different parts of the old world, as well as from New-England; of whom, though some might desire religious institutions, the greater part care for none of

these things: while we are the descendants of the pilgrims and have our habitations where at first the regard for the Sabbath was such, that, instead of mourning, could it now be revived in all its strictness through all the families of our numerous population from the highest in office to the lowest in subjection, all heaven would shout in bursts of joy and gladness. But alas! it is not so; and our sin remaineth; yea, it is the greater.

There is a tendency in human nature to degenerate. We hear much of improvement; and truly the world has improved, and is improving in many things. But the heart is still perverse. It is still enmity to God as it has always been; and herein it shews itself still rude and uncultivated, that while He requires his institutions to be regarded and his Sabbaths to be kept, it revolts and throws up the neck of rebellion. It pleads for indulgence, and calls the good old paths superstition and folly.

Our forefathers were rare men. They had their faults no doubt, as who that is human has not? but they set a pattern of godliness in relation to the Sabbath as well as other things which it would be well for us to follow. They are to us in no small degree of resemblance, what Israel of old was when first planted in Canaan to their descendants addressed in the tent. The wicked had been purged away. They were select and chosen. And such were our forefathers. They were a select portion of the pious and intelligent of a then already cultivated and refined people. They came here to enjoy religion. They founded their institutions, and trained up their immediate descendants in great purity and strictness. But O how fallen are we, their later offspring! How has the gold become dim! the most fine gold changed!

In some places the change is not so great. Though populous and

crowded, seriousness and solemnity prevail. I myself have had the pleasure of spending many a Sabbath in such a city; where with a population several times as large as this town, you would scarcely see a person in the streets, except in going to and from worship. The livery stables were shut. None were rambling and roving. None were abroad in boats, to meet an untimely death. All was in a good degree as it should be, and bespoke a day of rest and sacred joy. There was what the text speaks of as necessary; and there in the language of the text describing the prosperity of such a people, they have been privileged to ride upon the high places of the earth. They are still in safety, and are fed with the heritage of their fathers.

But such is not the happiness of every place, and generally there is great declension. Multitudes abuse the Sabbath. They are at home in idleness, or at their work, or willing to have a leisure day, they are abroad in the fields, and if a river or a pond be near, fishing upon that. Ancient purity has become corrupt. Worldly prosperity gradually ate up the life of piety. By degrees there came to be less strictness in family religion. Having forsaken the closet, the family alter was neglected. Discipline was given over. Less exertion was made to catechise the young and bring them up in the fear of God. The church was less vigilant and less careful to prevent the unworthy from coming forward, or exchange them if already in the church. At length came error, silently and secretly, till, finally, throwing aside disguise, she now stalks with brazen front in all her train, spurning rebuke and defying the armies of the living God.

This accounts for the change and tells us what it is at the same time. There is a reviving influence here and there. Like watering places in the desert, where the surround-

ing verdure bespeaks that there is life ; and like fields well watered by timely showers while all around is dry and arid : here and there a town, and individuals in all are visited with the Spirit, and we are not without our hopes that ere long even more than primitive purity will again revive. Truth is girding herself more closely for an effort and the assurance still is good that she shall one day prevail. But as yet in how many places she is prostrate ; and though the reviving influence here and there inspires our hope, how extremely painful it is still to witness the prevalence and the lamentable effects of looser views, laxen sentiments, and no discipline at all. With some exceptions those who embrace the truth are half asleep. The arm of magistracy is palsied, and a portion of the ministry are not disposed to a reform and revival of religion. Like the people of Israel compared with their fathers, we too compared with ours, have gone away backward from the example which they left us. Already sin abounds amazingly, and especially the sin of Sabbath breaking. With multitudes the Sabbath is little more than a holyday. The week is spent in a driving pursuit of gain. Every power is called forth, every nerve is exerted. Exhaustion, fatigue and lassitude are the consequence. Then comes the Sabbath to recruit ; and away men go for recreation and pleasure. The call of God they heed not : the messages of salvation they have no interest in : and what if the preacher study through the week for something that may benefit their poor souls, and come to lift up his voice and call them to repentance ? they are any where rather than in the house of God ; or if there, as soon as worship is over, they are any where rather than in their chamber, and with their Bibles, imploring a blessing.

Nor is error and its correspond-

ent vices disposed to stop here. Still the cry is, we are too puritanical. Many would be glad were the Sabbath held less sacred ; for then they would have countenance to take still greater freedom than they do without suffering in the good esteem of others ; and this is what they wish. They would not suffer in the good opinion of others ; and hence they feel a restraint from which they would be free. In this, I grant, they know not what they do. And the whole tribe of those who profane the Sabbath, and abet vice in its different forms, consider not, I acknowledge, to what their conduct tends. There is the gamester, the licentious man, the man of intemperance, and the more specious man of plausible error—they do not consider that their sentiments and practices threaten the foundation of our republic. But neither is it less certain that they do. These sins do exist, and sinners of these various sorts abound, and that among us. And the tendency of all this business is to corruption and ruin. He who disrespects the Sabbath and honours not the institution of God, does so much to injure his country and draw down the wrath of Heaven on his fellow citizens as well as himself. For experience has shown from the first that those who thus despise the appointment of the Most High shall not go unpunished. Would we be in safety and enjoy the high privilege of the sons of God, we must respect his ordinances and unite ourselves unwaveringly to his worship. And what is infinitely more, without this the soul—Alas ! the poor soul is lost—lost forever.

Who will not then subscribe for a reform ? Who will not encourage the magistracy to exert itself ? Who will not condemn the ministers of religion, if they do not lift up their voice ? And how will Zion answer it to her God and Saviour if she strive not in prayer

for his Spirit with groanings which cannot be uttered ? May we not say with the Psalmist : ' Is it not time for thee to work when men make void thy law ?'

Before I close, I wish, my hearers, to state a few facts, connected with what I have been saying and illustrating the importance (in order to the blessing spoken of in the last part of the text,) of possessing the spirit of the former part, in calling the Sabbath honourable and making it our delight. It is evident many do not possess this spirit, and therefore cannot have the blessing. I shall speak of some things not immediately connected with this vicinity and of some here at home and among us.

It appears from record actually kept in a certain place, that more than twice as many have been drowned in that place on the Sabbath as on any other day of the week. A young man in New-Hampshire who had often profaned the Lord's day, boasted one Sabbath that he had that day bathed in two ponds, and that he would yet bathe in another. At evening he was found dead at the bottom of the pond and carried home a corpse.

A young lady in the State of New-York agreed to make a visit on the Sabbath with some friends. She had gone but a little way before she was thrown from her horse and somewhat injured. She felt that she was doing wrong, and said she would never again visit on the Sabbath. She however proceeded for that time, but was soon thrown again, and so severely injured that she died soon after. A man in Vermont doing some unnecessary work on the Sabbath cut himself so that he died and was hastened into eternity.

Another at New-Orleans would go across the river on business, notwithstanding the remonstrances of friends. In the boldness of his impiety he even said he would go to hell if he did not cross. He

therefore forced the lock of a boat and pushed off, but soon went to the bottom. His friends were so impressed that it was a judgment from God, that they stood in amazement till it was too late to help him.

What is more striking still if possible : ' A pious minister in his sermon, once spoke of the man in the camp of Israel, who was stoned to death for gathering sticks upon the Sabbath. A thoughtless man present was offended ; and to shew his contempt, left the house and began to gather up sticks. When the congregation came out they found the man dead with the bundle of sticks in his arms.'

But this may suffice in general. Let me now therefore come to what is nearer home. I doubt not you have often heard of persons meeting with some judgment when violating the Sabbath ; but they do not always. Sometimes they run clear : yea, God bears long with them. They go and come in safety. Thus it has been, and I suppose continues to be, with not a few among us. Sabbath before last, if I have not been misinformed every boat on — pond was taken up with one and another who had resorted thither for fishing. But the way of transgressors is hard. It is not always that the Sabbath breaker returns when he goes forth. Last Sabbath it is said, seventeen were drowned from one boat and two from another at Boston ; and one you know was drowned from this village in the pond already mentioned.

Shall we not awake, then, my friends, to correct this abuse of the Sabbath ! Souls are perishing, the community are becoming corrupted, and the welfare of our country too is concerned. As one whose duty it is to sound the alarm, let me press you to consider these things ; and keep the Sabbath, and labour to have others keep it as recommended in the text, calling it a delight, holy of the Lord, and honourable, not

doing your own ways, nor finding your own pleasure, nor speaking your own words, you see how strict it is ; and be not offended as the man was on being told it.

Indeed allow me here to suggest one thing more which I feel constrained to mention and hope you will receive kindly. I refer to the meeting of the Singing Society on the Sabbath. Now I know you cannot think me unfriendly to good singing, nor indifferent to the success of singers in the art. But believe me when I say I cannot approve of spending so much of the Lord's day, whether in public or private, in the mere practice of the voice. I know it will be said, it is sacred music that is sung ; but let me say I know too from my own experience formerly in a highly cultivated choir, that though the music be sacred there is liable to be very little if any devotion in the performers. They are practising to perfect their skill, and are taken up with the art, not the devotion of the music. Besides, even if there were some devotion, do we not need some prayer and some reading of the scriptures in order to a due observance of the Sabbath ? and consider, I pray you, whether you can reconcile it with duty and propriety, to spend, after the solemnities of public worship, as

much time as all you have spent in the house of God, in dissipating as much as you are liable to in singing, those instructions and serious impressions which we have been labouring to instil into your minds and press upon your hearts in our public ministrations. I assure you it is discouraging to our hearts, when we have filled a man's vessel with the water of life, to have him go and pour it all away as soon as he gets out of the sanctuary. No, we would have good singing ; but we would have your minds well stored with doctrine and your hearts well filled with seriousness, faith, and love. However, I wish not to dictate. I would only clear my own conscience, and leave you, as must always be the case, to act for yourselves—only remember now you act with light and warning on the subject.

But to leave this subject and conclude. We all need to feel the holiness and purity of the Sabbath more if we would either do or get good from its solemnities. Let us remember we are not to think our own thoughts, nor speak our own words. Let us pray to feel more deeply in view of the profanation of the Sabbath : and may God give us grace to keep it holy ourselves in anticipation of an eternal Sabbath in heaven,—Amen.

## Miscellaneous.

### REMARKS ON THE STATE OF PUBLIC EDUCATION.

The following Remarks on the state of Public Education in the United States were read as an exercise to a private society of gentlemen. On special request of others, the writer has consented to their publication in the Christian Spectator.

ON the subject of education, the public mind seems to be in a state of violent fermentation. Improvement in the prevailing systems constitute the burden of every vehicle of opinion through the nation. The journalist, the reviewer, the utterer of orations and addresses, the declaimer in our club-rooms, and in our halls of legislation, is

each full of the growing sentiment. The universal cry is, away with old systems of study, which belong to the age of darkness, which chain the mind to the attainments of a distant antiquity, which make our sons scholastics, monks, book-worms, or any thing instead of liberal and accomplished scholars. There is, in my humble opinion, a strong tendency to extravagant abuse of existing institutions, and extravagant anticipations from some supposable changes loudly demanded by the reigning fashion. It is the tendency which the human mind always exhibits when it begins to discover defects in what it has once considered as perfect, or to find absurdities in what it has once looked upon with deep veneration. The defects and absurdities long unseen and unfelt, when made perceptible, operate instantly to break up the most fixed impressions and stable attachments; the mind is thrown into a state of dissatisfaction, in which it rejects the most valuable and the most useless with undiscriminating disgust. I am sensible, as will be apparent in the course of these remarks, that the prevailing systems of education need amendment. I could wish to see an extensive and complete reformation. But I should deprecate a hasty, tumultuous, exterminating revolution, forced by the clamours of superficial modernists, a revolution which may sweep away the sound and tried parts of systems, that with all their imperfections, have in not a few instances effected glorious results, and may leave in their stead only plans whose value is yet to be tested.

In this state of things it becomes the colleges and established seminaries to be awake to their interest and their duty. It is obvious that there are three different courses which they can pursue. They may adhere obstinately to the unpopular parts of their systems, may still pursue the studies prescribed

by men long since laid in the dust and for ages long since elapsed, and continue to drive through the same beaten round all who enter their walls. To this the older and richer may be inclined; for, as has been justly remarked, such institutions have often "chosen to remain for a long time, the sanctuary in which exploded systems and obsolete prejudices found shelter and protection after they had been hunted out of every corner of the world." But if the colleges thus cling to their primitive statutes and prescriptions, they will be left to enjoy all the satisfaction of a choice so wise, in undisturbed and solitary desertion.—They may take the opposite extreme. Alarmed at the new institutions of every name and nameless, which the restlessness of the age is bringing forth, and eager to satisfy the demands for improvement, they may incautiously break away from their moorings, and get afloat without ballast, upon an unsurveyed and dangerous sea of experiment. The more dependant seminaries may be tempted to this, because to such their popularity is their life. But the proper attitude of the colleges in this public excitement is that of guides and checks; guides in the march of real improvement, and checks upon the spirit of mere innovation. Let them not form a Holy Alliance to smother every sigh for deliverance from the shackles of scholasticism, nor join a Radical Mob to pull down every remaining column of former establishments. But let them examine the grand principles of education and the peculiar duties of American citizens, and mould their systems in accordance with the fair results of such an examination, and they will still remain the light of the nation, the foundation of pure and salutary streams.

With these views I propose to inquire into the defects which may exist, and which ought to be remedied,

As to the general systems of the colleges, the complaints and demands for improvement may respect *the studies which make up the course, or the manner of conducting them*; the subjects to which the student is required to attend, or the instruction and aid which is given by the teacher.

In respect to the studies pursued, the principal defects in the prevailing systems appear to me to be involved in two general faults which obviously mark them. They are not sufficiently adapted to the peculiar circumstances of our country, and have too little reference to the future pursuits of different students.

The systems in vogue are *not sufficiently adapted to the peculiar condition and prospects of our country*. They were derived, it is well known, from the European institutions, being originally framed for the purpose of preparing students for the profession of Theology, and adopted by the pious founders of our colleges with the same object in view. But when first introduced they were far from being well adapted to the peculiar character of this country, because even while connected with England by the closest bonds, it differed essentially from European nations in its general features and spirit. The same systems however with slight alterations have been brought down to the present day, and now reign in our public seminaries, while the difference just mentioned has in many respects been increasing, and the general circumstances of the country have become totally changed. Now is it wise to endeavour to qualify a youth for exertion and usefulness in the United States, whatever pursuit he may wish to follow, by methods designed to form ecclesiastics under the monarchies of the old world? The condition and prospects of this country are altogether peculiar; the genius of the government, the

characteristics and the swelling increase of the population, the rapid advances in internal improvement, the constant rise of new institutions, the augmenting resources and power of the country, its connexion with the growing republics of the south, the spectacle and example it now presents to a gazing world, and the influence it is destined to exert on the civil and religious interests of man;—these are circumstances which distinguish us from every nation mentioned in the records of history; and shall they be overlooked in our plans of education and the discipline of our citizens? The grand excellence as well as characteristic of the Persian, Grecian, and Roman systems of education was their adaptedness to the wants and peculiarities of the state. Such ought to be the characteristic excellence of ours. "A citizen of Rome," says Mr. Patten, "of Athens, of France, or even of venerated England, cannot be the model of a citizen of these United States. We have, from the very nature of the case we must have, a standard of our own."\*

But while the circumstances of our age and country must be specially regarded, it must not be overlooked that the students in our colleges are destined for very different pursuits. While therefore the system of education should be such as to prepare them alike to be good members of our social community; it ought also to be such as to lay the best foundation for the success and usefulness of each in his chosen pursuit. Neglect of this principle I regard as the other general fault of the prevailing systems. They have *too little reference to the future pursuits of different students*. Whoever enters a college, no matter what his age, his previous attainments, or his future object, must pursue one and the same pre-

\* Lecture before the New-Jersey Literary and Philosophical Society.

cise course of studies, the single course which is marked out and defined by the statutes. So far as the advantages of the liberal education are concerned, therefore, the theologian and the merchant, the physician and the statesman, the lawyer and the artist, make the same preparation, receive the same culture, and obtain the same qualifications, although for the most opposite duties and pursuits. In the transatlantic systems from which we borrowed, there was a reference to the intended business of the student; the university education was a preparation for the duties of the theologian, although other classes of men gradually resorted to the universities, because they furnished the best advantages of the age. In this country, however, it was soon found that something more than the course of academic studies was necessary even to qualify the candidate for the ministry; the duties of a public pastor were different from those of a secluded ecclesiastic. The expedient of a short residence with a settled pastor was first adopted. Now adequate preparation can be made only at a Theological Seminary. And the education at college has ceased to have any special reference to this profession. To the professions of law and medicine it never had any reference, and to qualify the student for these we are supplied with regular seminaries with their professors and teachers and appropriate studies and discipline. Can it be said to be specially calculated for any of the pursuits to which our youth may wish to devote their talents? Does any thing in it tend peculiarly to prepare them for artists, or teachers, or statesmen, or philanthropists?

It must be remembered however that the grand object of academic education is not so much to acquire knowledge and skill appropriate to any particular department of life, as to discipline the mind, and prepare

it to think and act with promptness, energy, and accuracy, in the varying circumstances in which it may be placed. The colleges should be considered as institutions for the developement and cultivation of the faculties, rather than learned societies for new researches into science or for various and extensive acquisitions in literature. Every effort should be made to promote mental discipline. Mental discipline should be the first object of the student and the instructor. But in order to effect this, is it necessary that every mind should be conducted by the same paths? May not the same results, as to discipline, be secured by studies entirely different? Might not the mind which is carried through the appointed course only by dragging and whipping, and without acquiring any knowledge practically useful, be led through some other course with great delight and with a valuable increase of knowledge, and possess at the close as full developement and as high cultivation? We believe the trite observation, that it is of little consequence as to discipline what the study is, provided it makes the student think, if the mind is therein *active* rather than *passive*. Now if this important object, the proper training of the mental powers, can be accomplished by a course of study, which will at the same time furnish the individual with information practically useful in his contemplated business, is not the course which combines both the advantages obviously preferable to that, which may effect the discipline, but can be of no further utility?

By these remarks upon the two general faults which were mentioned, I am brought to the conclusion, that the same studies should be prescribed for all the students to a certain extent: beyond that, the studies should be different for different individuals. The common stu-

dies should be those which mental discipline and the peculiar circumstances of the age and the country require in the education of all—and the others such as may bear more upon particular contemplated pursuits.

I will now proceed to mention some of the principal defects to which I have referred in my general remarks upon the prevailing systems. In the first place, too large a portion of time is devoted to studies purely mathematical. To a great majority of those educated at our colleges the science of mathematics is of no practical utility. To the surveyor, the navigator, the military officer, the engineer, and generally the mechanical artist it is indispensable in preparation for his business, but to the lawyer, the clergyman, or the physician it is not at all essential. In preparing for these professions therefore, (and the same is true of many other pursuits,) this science should receive only that attention which mental discipline requires. For this object the science should unquestionably be studied, but it seems to me by no means the best way of accomplishing this object to devote whole hours in succession to the abstrusities of conic sections; it would be far more effectual and useful to employ the mind upon some mathematical subject daily, for only thirty minutes merely in preparation for some other study.

In the second place, too much time is devoted also to the Latin and Greek languages. If I mistake not nearly two thirds of the three first years are given to this object, or almost one half the whole period allotted for residence at college, and this after almost the whole time of preparation has been employed in the same study. Now admitting to the full extent every thing which the most enthusiastic advocate for the ancient classics will urge as to the utility of these languages, can they claim fairly

and justly so much of the student's attention? Ought Latin and Greek to occupy almost as many of his hours as mathematics, rhetoric, history, the various physical sciences, and intellectual, moral, and political philosophy, taken together? I am aware that in the English systems they enjoy a preeminence like this; but I am aware also that the propriety of their enjoying it is a question much agitated, and that the question is likely to be decided in opposition to their high claims. I hope not to be misunderstood. It is desirable that the student should obtain a much more thorough knowledge of these unrivalled languages and of the master-pieces of genius contained in them than is ever acquired at our colleges or possessed by many of the scholars of our country. I trust there are few, who cherish the views recently expressed by a legislator in a neighbouring state (as ignorant probably of the literature of the Holy Land as of Grecian, or Roman, notwithstanding his allusion) who wished that the dead languages were buried in the Dead sea. The time has not arrived, nor will it soon arrive, when the American scholar may not apply to important uses in every department of life the highest possible attainments in ancient literature. In one department it will ever remain indispensable; the theologian will always find it necessary to cultivate a familiar acquaintance with the languages, customs, and opinions of antiquity. Still it can scarcely be denied that much of the time devoted at college to the ancient languages might be employed in a more profitable manner. The Latin and Greek ought to be confined chiefly to the preparatory schools; if they are not thoroughly acquired there, in most cases they will never be acquired at all.\*

\* To preparatory schools also ought to be confined all public exhibitions in

In the third place, while the ancient languages receive so much attention, the modern are to a very great degree neglected. In one or two of the colleges there is some regular provision for instruction in this department, yet in most of them it is left altogether to accident or to the enthusiasm of the student himself. But the importance of a knowledge of the modern languages is constantly increasing. The study of them is attended with most of the advantages of the study of the ancient languages, so far as its influence on the developement of the mental powers is concerned. In addition to this there is a vast body of the most valuable science and literature, which, notwithstanding all the labours of translation and compilation, must remain inaccessible to the student who is not acquainted with the modern languages of Europe. When the Latin and Greek were made the basis of education, they contained all the literature and science then existing in the western world, and it was to lay open to the student these stores, that the ancient languages were studied. The same reason applies now with immensely greater force to the modern languages, especially the German, French, and Spanish. The Spanish derives a still further importance from the recent estab-

the Latin or Greek. I cannot imagine why our colleges still retain the practice of setting their candidates for degrees on the day of Commencement to address in Latin or Greek an audience, nine tenths of which cannot understand a word of either, and the other tenth, to say the least, would understand the English quite as easily. Nor can I imagine why it is necessary to call up the speakers of the occasion, or address them while speaking, or confer the degrees, by the mystery of Latin. Both customs are altogether absurd and often occasion the most ridiculous blunders; and the President who shall first conduct a Commencement in plain English will be entitled to no small approbation for preferring common sense to a foolish tradition of his fathers.

lishment in our vicinity of several independent republics, whose inhabitants employ this language, while their connexion with the United States is destined to be of the most novel and interesting character, and their influence upon the future condition of the world to be greater perhaps than that even of our country. Of the modern languages the German may be of the greatest consequence to the theologian, the French to the polite scholar, and the Spanish to the diplomatist and politician, but they are each of primary importance to every American scholar.

I remark fourthly, that still greater and more injurious defects are involved in the comparatively little attention bestowed upon history, politics, political economy, and English literature. In several of the colleges, history is not included in the course; in none of them is it carried much beyond the mere elements which ought to be acquired before the student's admission, or at least during his first year; and in all cases, I believe it is so pursued as to create the impression that the history of Greece, and Rome and the half-civilized nations of antiquity is as interesting and important as the history of modern Europe or of our own country. But it must be regarded as a most indispensable requisite in education that the student should survey the general field of history in order to know the past condition of the world, understand the exhibitions of human nature given in the various changes of political society, and learn to contemplate with a philosophic eye the progress of mind through its successive advances in intellectual and moral improvement. Whatever relates to his own country, however, and to the present moral and civil condition of the world deserves his special investigation. Select the periods presenting the most interesting and useful objects of attention

in the whole compass of antiquity, and what is their interest or utility compared with a view of the world for the last fifty years, or in its present condition, with its new continents and people, its new systems of government, its new languages, literatures, arts, sciences, and social and religious institutions? The half-century just elapsed has been crowded with events and incidents more important to its future welfare, and of course more interesting to its present inhabitants, than all others that are recorded throughout its lengthened history of six thousand years, excepting only the special dispensations connected with its redemption by Jesus Christ. I am happy to quote here the language of Mr. Patten. "Until our youth are freed from the necessity of learning, if they ever learn at all, after they leave the walls of our colleges, the principles of our government, the constitution of our country, the history of our revolutionary proceedings, and the lives of our most eminent statesmen and orators, I am constrained to think, that time should be taken, if necessary, even from the monuments of Grecian and Roman genius, or from the diagrams and tables of mathematics." "An American youth should blush to know, or rather his instructors should blush to have him know, the situation of affairs at the battle of Marathon better than the events at Bunker's hill, and understand the movements of united Greece to resist the Persian invader better than the rallying of our oppressed forefathers to assert their rights."\*

The study of politics and political economy is nearly as much neglected as that of history. In some cases an author altogether unsuited to the nature of our institutions, as Burlamaque or Vattel, is read and recited, and at one or two of the colleges lectures upon

economy and polity have very recently been introduced. But neither of the subjects has been rendered at all prominent. The best that has been effected is a superficial study of Say and the Federalist. Yet in the present state of our country, no subject can be presented to the student more worthy of his diligent attention. The age demands of our educated men a familiarity with the grand principles of civil polity, an acquaintance with the nature and legitimate objects of legislation, and with the springs and tendencies in the complicated machinery of government. And political economy, although recently elevated to the rank of a science, is one of the highest importance to the citizen of a free state, full of interest and attraction in itself, and in some of its inquiries eminently calculated to train the mind to close attention and cautious discrimination.

To the claims of English literature upon the student's regard, it is impossible in this place to do justice. We can only express our wonder that it has never yet been made a regular subject of instruction, and that, while so much excitement has existed respecting schools for the sciences, and other new institutions, and various improvements in education, there has scarcely been a suggestion upon the importance of greater familiarity with that rich, elevated, and peculiar *literature*, which adorns the common language of England and the United States. I am glad to state that this is the theme of discussion in Mr. Hadduck's late oration before the Phi Beta Kappa Society at Dartmouth, in which he urges the peculiar relations existing between America and England as rendering the literature of the latter eminently important to the American scholar. "We stand to England," says he, "more in the relation of a later to an earlier age, than in that of one people to an-

\* Lecture before referred to.

other. A part of the same national mind translated to another world, we are like the individual mind in the philosophy of Plato, ever mingling with the events and scenery and fresh recollections of our present state, the shadowy but high and elevating remembrances of a former existence. Rich, therefore, as his own country is beyond all other lands in unexplored natural resources and beauty, in whatever is wise and prosperous in human enterprise, splendid in achievement, constant in danger and suffering, or immortal in virtue; sacredly as he is bound by all the obligations which a good man and a patriot feels, to make that country the first and last object of his study as well as of his affections and labours and sacrifices; the American can never be incurious in respect to any period of the great national mind of the land of his fathers."

The period in the opinion of Mr. H. entitled to the highest consideration is the present age, including the last thirty years, because it is "an age remarkable above all that preceded it for intense, vigorous, and successful thought," and "an age of elevated sentiment and morals." To this opinion we may in the main assent. But the whole period of English literature, even from its earliest dawnings, is worthy of attentive examination, nor can its value be suitably understood, or a sufficient acquaintance with it be acquired by our youth, until it comes to hold a more prominent place in the systems of public education.

But fifthly, there is another subject which must not be overlooked. It has been remarked that at our colleges more than sufficient attention is given to the ancient languages and mathematics, and less than sufficient to history, politics, and modern languages and literature; too much to the former, considering the importance of adapting education to the intended pursuit, too lit-

tle to the latter, considering the peculiar circumstances of the country which affect more or less every profession adopted.

The circumstances of our country, I may add, require a *fourth* regular profession, composed of educated men, who will make the business of teaching in elementary and higher schools the employment of their lives. And as this is required it is a defect in the prevailing systems of education that there is no provision for qualifying youth for the purpose. The importance and advantages of preparing teachers for their work by an appropriate education are developed in a very clear and forcible manner in a recent pamphlet by Mr. Gallaudet.\* The author proposes the establishment of a seminary for this specific object. But I am inclined to believe that all the most important advantages may be secured, if each or several of the colleges will open a new department expressly for the benefit of teachers. The officers, to whom the department should be committed, would guide those intending to become teachers through a suitable course of reading and study, and would deliver lectures on the subject of theoretical and practical education. This method is pursued successfully in Europe, and might be adopted without the embarrassments and with a small part of the expense attending the formation of a new institution. But either by existing establishments, or establishments formed for the purpose, something must be done on this momentous subject, something to enlist the talents and efforts of suitable men in investigating the best modes of instruction, the easiest, surest, and happiest means of developing and maturing the faculties of the mind; some-

\**Plan of a Seminary for the Instructors of Youth.* By Thomas H. Gallaudet, Principal of the American Asylum for the Deaf and Dumb.

thing to engage more of the genius and benevolence of our country in the noble art of carrying immortal spirits forward from the thoughtless prattle of infancy, till they scan the mazes of science, and take in "thoughts that wander through eternity." "Years are spent" says Mr. G. "in order to explore the secrets of the mineral world and to discover the chemical relations which one substance bears to another, and a single new result in such pursuits purchases the meed of renown in the records of philosophy; and shall nothing be done to engage talents and virtue to toil in the laboratory of the human mind, to study and arrange its various intellectual and moral phenomena, and to devise the best modes of developing those faculties and cultivating those powers, which are formed to survive the final work of the material theatre of its action, and to enter upon the destinies of an existence which is never to end?"

Nothing is more common than to hear Americans boasting of the state of education in their native land; but it is seriously and lamentably true, that here education both as a science and an art, although infinitely more important than any other, is yet behind, far behind, every other.

My remarks thus far have been directed to the *studies* pursued in the colleges. But complaints are made also respecting the *methods of instruction*. On this part of the subject I shall confine myself to three topics.

In some departments of study very great improvements have been made by introducing the aid of the senses. Much of the new interest which modern instructors have thrown around the sciences, has resulted from the exhibition of apparatus and experiments calculated to attract the eye and by that means awaken curiosity and secure attention. Similar means of kindling

interest and of facilitating progress may be employed to a great extent in other departments of study. Teachers in history, geography, antiquities, or the arts, ought to be furnished with complete sets of appropriate maps, charts, models, plans, and drawings, executed in good style and on a scale sufficiently large for exhibition in the lecture room. It is really just as absurd to require a teacher to proceed in either of these departments without such helps as to require him to proceed in chemistry or any branch of natural philosophy without the suitable apparatus. Yet at every college thousands of dollars are expended upon philosophical and chemical apparatus, while no appropriations are made for an apparatus of the kind we have mentioned, although the illustrations furnished by the latter are equally important, or more important, in forming the accomplished scholar. The necessity of such an apparatus seems to have been in some degree appreciated by the commissioners appointed in the winter of 1825 by the Legislature of Massachusetts to consider the expediency of establishing in that State a Seminary of Practical Arts and Sciences: they propose in their Report a considerable appropriation for this object. We hope it will soon be appreciated at all the colleges.

A great improvement would be effected also in the general character of the instruction given at the colleges, if it embodied more of practice and actual observation, and less of theory and abstraction. The attention bestowed within a few years on some of the departments of natural history have in this respect exerted a very happy influence. But there is still a general complaint that a public education is not sufficiently practical, especially that the application of the sciences to the arts is not properly and adequately unfolded. Hence has arisen the demand for

a new class of institutions for supplying this deficiency. But it is chiefly mere oversight and neglect on the part of the colleges which occasions the demand, and the establishment of separate institutions is on the whole unnecessary and inexpedient. The objects sought may be accomplished by forming an appropriate department in the colleges, and placing at its head a competent superintendent, who shall have at his control the buildings, appurtenances, implements, and machinery, requisite for the purpose designed. The advantages of connecting such establishments with the colleges are urged by President Lindsley, in his Inaugural Address,\* particularly as affording to poor students an opportunity to labour for their support, and to others to exercise for their health, for the preservation of which parents and the public are loudly calling upon the colleges to provide either by means of gymnastic sports or mechanical and agricultural employments. A plan of this kind has been adopted at the college recently incorporated at Geneva, New-York, and is said to be contemplated in relation to the colleges of Massachusetts. The commissioners, to whose views I have just alluded on another point, recommend a new and distinct establishment, at the estimated expense of nearly one hundred thousand dollars, but that State it is believed will not consent to expend so great a sum for one separate institution, when with much less expense she might create *three* equally useful by connecting them with her university and her two colleges.

I come to my last remark upon the methods of instruction. In

most departments the *text-book* is studied rather than the *subject*. Perhaps this is not the best mode even for the earlier and more elementary parts of education; it certainly is not the best in the more advanced stages. Instead of giving the student a particular work, and requiring him to commit its pages to memory, and making the whole business mere recitation, it is more useful to present him with a full analysis of the subject drawn out in a statement of its general and particular topics, with such references to authors as will lead him to investigate and think for himself. The honour of applying a system of this kind is due, so far as I am informed, to the able Professor of Theology in the Andover Seminary, who in the department of instruction assigned to him is equally distinguished by his philosophical views and his practical skill. The "Course of Study"\*\* pursued in his department is put into the hands of each student when he enters the institution. It comprises all the important topics and questions in theology, with references under each to the passages of authors, (of every creed and denomination,) which the student may consult in forming his views. These topics are themes for written and oral discussions at the private lectures, and when the investigation of any topic awakens special interest it is continued through successive lectures according to the desires of the class and the discretion of the Professor. Such a method is unspeakably better than a tame recitation from some antiquated D. D. or S. T. P. A similar method might be adopted, with great advantage, in several departments of study in the colleges, if not as a substitute, at least

\* Address delivered at the Inauguration of the President of Cumberland College in Nashville, Jan. 12, 1825. By Philip Lindsley, D. D., President of the College.

\*\* Outline of the Course of Study pursued at the Theological Seminary, Andover, in the Department of Theology. 1825.

as an auxiliary, to the text-book. Wherever this system can be applied,—and the teacher must ascertain,—let *subjects* be presented to the students and freely examined with the aid of the Professor or Tutor, and then *recitation* will give place to *instruction*. Recitations may be heard any where, by any body. But at a university or a college we may justly demand instruction. Yet there is much truth in the assertion of Mr. Tichnor,\* although it is perhaps rather too unqualified: “The most that an instructor now undertakes is to ascertain from day to day whether the young men who are assembled in his presence, have probably studied the lesson prescribed to them. Here his duty stops. If the lesson have been learnt, it is well; if it have not, nothing remains but punishment, after a sufficient number of such offences shall have been accumulated, and then it comes halting after the delinquent he hardly knows why.”

The subjects of *government* and *examinations*, in both of which there is a demand for improvement, I am compelled by my limits, to pass by without notice.

Perhaps I shall now be called upon to suggest some system which shall take the place of those in which I find so much that is unsatisfactory. But it belongs to others to provide the remedies. I will, however, offer again the hint already presented respecting a plan, which shall admit those who are candidates for degrees to pursue different courses of study to a considerable extent. I will venture to mention also, as worthy the consideration of all the colleges, the new arrangements in Harvard University exhibited by Mr. Tichnor, particularly that which throws open its privileges in any depart-

ment to such as may wish to pursue a particular study without completing an academic course. Yet after all that may be said and written, the desired changes, it is feared, will be brought about but tardily and with difficulty. Let us hope, however, that a more liberal system will eventually prevail, and the influence and advantages of a public education be extended to many classes hitherto excluded from them, whose claims ought not to be and cannot be much longer overlooked; and now with the following extract from Mr. Tichnor, we shall take our leave of a subject that cannot occupy too much of the thoughts or the labours of the present generation. “Our high places of education may easily accommodate themselves more wisely to the spirit and wants of the times in which we live. And this if done at all, must be done speedily, for new institutions are springing up, which in the flexibility of their youth, will easily take the forms that are required of them, while the older establishments, if they suffer themselves to grow harder and harder in their ancient habits and systems, will find when the period for more important alterations is come, and free universities are demanded and called forth, that instead of being able to place themselves at the head of the coming changes and directing their course, they will only be the first victims of the spirit of improvement.”

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For the *Christian Spectator*.

OBSERVATIONS OF AN AMERICAN IN  
ENGLAND.

(Continued from p. 404.)

A FEW days after my visit to Wentworth house, I made an excursion to Chatsworth, the seat of the Duke of Devonshire. Mr. H., the estimable Englishman before refer-

\* See “Remarks on Changes lately proposed or adopted in Harvard University. By George Tichnor, Professor, &c.”

red to, accompanied me. Chatsworth house is twelve miles from Sheffield, and the usual route is over the Derbyshire moorlands. The traveller is presented with a charming variety of scenery through the first part of the distance. Immediately after leaving the smoke and dust of the town, we were among verdant hills and valleys. I have often compared the surface of the earth in this neighbourhood, to that of the ocean after it has been long lashed and fretted by a storm. Like *that* the surface of the ground rises in long heavy swells, sometimes closing off abruptly, and at others gradually receding, and forming the most beautiful vales. Like the waves, the hills seem to advance and recede, as you wind your way among them. This inequality of the surface continues the whole distance—but how changed was the verdure of the hills after we entered upon the moorlands! Not a tree or shrub, nor scarcely a vegetable, save the heath, was to be seen for many miles. Animated nature also seemed extinct. No bird cheered us with its song, or lamb with its bleat. All was dreary and desolate as the trackless waters or the Arabian deserts. There is much of this kind of land scattered throughout the country. A considerable portion of it, however, has lately been put under cultivation; and probably the time is not far distant, when this whole range, will be made a fruitful field. A ride through this tract prepared us to enjoy, with much rest, the scene which opened upon us immediately after we left the moorlands. The transition from barren wastes to blooming hedge-row enclosures, was sudden. We descended a hill and nature smiled.

From Barslow, which was near the place of destination we proceeded on foot. Gentlemen's parks, I believe, are all open to visitors, and the houses may be entered

when the families are absent, and in some instances, when they are at home. This place may be seen at any time, and the family have been known to leave their sitting room, that strangers might inspect it. The park which we entered, is nine miles in circumference, and principally spread over a valley, through which flows the river Derwent. The grounds are agreeably diversified, and well wooded. A walk of nearly a mile through droves of deer and cattle, brought us to the "Bower of Mary Queen of Scots." The place so called is a square tower moated in, and surrounded at the top with a stone balustrade. A heavy stone arch thrown over the moat, supports a flight of steps which lead up to the summit. The arch and steps appear to be modern, but the tower is evidently old. Whether it was built for the accommodation of the Queen, that she might walk in it, or as an ornament to the grounds, I am not able to learn. It is well known that this unfortunate personage spent much of her captivity at Chatsworth house, under the care of the Earl of Shrewsbury, and I think it not unlikely that this place was built for her, in order that she might breathe the pure air occasionally. The centre of the tower is filled with earth, to within a few feet of the top. Several large trees rise out of it, and spread their branches over the sides, giving it the appearance of an immense flower-pot.

Near the "Bower" is a stone bridge of three arches, ornamented with stakes, leading over the Derwent. We crossed it, and took a seat under the canopy of a venerable beech, near the bank of the river. The view from this place has been justly admired. Objects of a lovlier or more striking character could scarcely be combined. On our right and left a rich valley extended, as far as the eye could reach. The Derwent, a small, but

limped stream, might be traced here and there as it pursued its serpentine course through the valley. In front at a short distance and elevated above us stood the "Palace of the Peak,"--so is Chatsworth house denominated. Directly back of this, rose a long chain of mountains, which, with their summits crowned with wood, bounded the prospect in that direction. A similar range, though less abrupt and with fewer trees, limited the view behind us. Other objects attracted and delighted the eye. The bridge and the "Bower" were directly on our left, and more distant was the hunting tower. Add to this the groups and avenues of trees scattered over the park--the droves of deer, of which there are about a thousand, and cattle feeding on the lawns, and you will have an imperfect picture of the scene before us.

We re-crossed the bridge and visited the house. The hall into which the house-keeper conducted us is sixty feet by twenty-seven. The ceiling is painted, and the sides are ornamented with pictures and pieces of sculpture. Several of the latter in basso-releivo, were placed against the walls, the rude cases in which they were brought from Italy serving as frames to them. From the hall we passed through a long gallery to the chapel. It would be tedious for me to describe all the rooms through which we passed. Indeed I will not trouble you with even the names. They are all, however, enriched with the choicest productions of the chissel, and the pencil, and with the most costly furniture. In some of the rooms we saw several exquisite carvings in wood by Gibbons. In one room the coronation chairs of George III. and his queen were pointed out to us. These became the property of the late Duke, in right of Lord Chamberlain. In another room is the bed in which his Majesty died.

The house is quadrangular, having an open court in the centre, and four fronts in the Ionic order. The present Duke is adding an extensive wing, and making great repairs and alterations. Report says he has already expended two hundred thousand pounds. At this time the house is not in a fit state to be visited. The yard is lumbered up with building materials, and the paintings and sculptures are not yet arranged. During the Duke's late visit to Italy he made large collections of both. Some of them still remain in the cases in which they were received. The Duke, besides this and his town residence, has two other country seats. His fortune is princely, and wherever he moves, fashion and splendour follow in his train.

Under the care of the gardener we rambled over the pleasure grounds. Here the water-works were set in operation. Fountains played; stone animals, pipes, and trees, and even the very ground, spouted water for our amusement. On the south side of the house are two artificial lakes, one round, the other oblong, which are supplied with water, as well as the house and fountains, from a large lake on the top of the moors, east of the house. The water, the lawn, and the trees on this side, render the scene unrivalled in landscape beauty.

We were hurried away from this seat of delight, by our intention of visiting Hadden Hall the same day. We returned to Barslow where we left our horse and gig, and called at an inn, the "Peacock," to take refreshments. It is pleasant to meet with a pious family under such circumstances; for such I had reason to believe were the people that kept the inn. Religious tracts were lying about on the tables, an excellent device to secure a casual, though it may sometimes prove to be a salutary, consideration of the truth from the unoccu-

pied visiter. Taking up one I found it to be "The Shepherd of Salisbury Plain." As often as I had seen this admirable tract in America, this was the first time I had met with it here. A perusal of it furnished a repast to my mind during the time in which the bodily repast was preparing. Every article of the latter kind also was in the nicest order, and of the most delicious quality and relish.

An hour's ride brought us to the gate leading to Hadden Hall. We alighted and inquired for an attendant, and was answered by an aged woman, who came hobbling out of a hut, with a bunch of keys. I believe it is the policy of the owners of ancient halls, castles, abbeys, &c., to put them under the care of persons who are in ruins themselves; for I have generally found old, maimed, and weather-beaten guides, at these places. They harmonize very well with the objects around them, but are stupid companions. I am surprised that they learn their lessons as well as they do; for they seldom miss a word, and never add one.

Hadden Hall is a very ancient and extensive pile of buildings, and was formerly the seat of much baronial splendour and hospitality. It came into the possession of the Vernons early in the reign of Richard III. and continued in the family nearly four centuries. It next passed into the hands of the Rutland family, and was inhabited till the commencement of the last century. It now remains in the same state in which it was then left; and the present Duke of Rutland is careful to keep it in repair, and to preserve the same style of architecture. The building as viewed from the road is a picturesque and novel object. It is situated at the foot of a Mountain, before which is an extensive meadow, and its embattled walls, towers, and turrets are seen to rise from among branches of trees, and to give one

the impression that he is approaching a village. This structure is of an irregular form and height, and encloses two large courts. We were conducted into one of them, through a low vaulted gate-way, and thence into some small rooms on the west side, called the porter's lodge, chaplain's sitting and bedrooms. In these were several old boots which were once worn by the Vernons, and which would nearly swallow up a person like myself. I measured the heel of one, and found it nearly three inches thick. A leatheren doublet, a pair of holsters, a gun, &c. lay on the table, and in the corner of one room was a service of pewter plate, which, as well as the other utensils, bore evidence of having seen hard usage. In the chapel which came next in course, we spent much time, and never was I in a place so antiquated, or to use a singular expression, so like to *living* antiquity. Most of the old places which the traveller meets with in this country are entirely in ruins, and nothing can be seen but naked walls. But here all the wood work was in a partial state of preservation—the oaken pulpit curiously carved—the seats for the hearers of the same timber also carved, and a huge chest of oak likewise, in which the valuables were kept, and the lid of which I could scarcely lift. Every thing remains as it did centuries ago, except such alterations as time has made. The pulpit now looks as if it would hardly bear the weight of a well-fed parson, and the seats are leaning here and there, plainly indicating that the lapse of years will eventually turn them to dust, as it has already the probationary beings who once occupied them. The windows are munitioned in the Gothic style, and set with stained glass, and where a pane has fallen out, another resembling it has been put in its stead. One of these windows bears the date of 1427. Our

*sprightly and intelligent* guide now took us into the family hall, and proceeded to explain some of the various objects which it presented. "The great oak table which you see at the upper end with oak benches each side is where the family sat at dinner, and lower down were the servants and retainers. The first Duke of Rutland had one hundred and forty servants in his family. The gallery above is where the minstrels sat." But I choose rather to tell my own story. The hall is a large room open from the floor to the roof. The floor is composed either of clay or cement, and the rafters are uncovered, like those of a barn. The pannels are made of oak unpainted and unvarnished. The gallery which was appropriated to the minstrels extends round two sides of the hall, and in front of it, are many old antlers. The table which the old lady pointed out to us, is very much like a huge oak tree split in two, and roughly hewn, with a pair of legs at each end. The side seats were similar in respect to stoutness and solidity, and all were secured to the floor. This precaution was used, I suppose, to prevent them from being kicked over during the boisterous feasts of the knights. Such a precaution, however, would not be necessary in these degenerate days. The present race of mortals would be hardly able to upset in such a way, these massy appendages of ancient festive halls.

From the hall we passed through a drawing, dining, and dressing-room, and several bed-rooms.—These were mostly hung with tattered and faded tapestry, which, as we were told, was worked by the ladies when their husbands were absent and engaged in fighting. The tapestry represents the sports of the field, landscapes, battles, heathen fables and the like, all executed with the needle. The process must have been slow and te-

dious in the extreme; but in all probability, in those rude days, the high-minded fair had no other employment. The modern notions in regard to dress, music, drawing, painting, and other accomplishments had not filled their heads. The ball-room is thirty-eight yards long by six wide, and seems to have been an elegant room for its time. The floor was made from a single oak tree, and the semicircular flight of steps leading to it, were made of the roots, hewn out in solid blocks. The wainscoting and cornices are likewise of oak, much ornamented with carvings. The family coat of arms (the boars head and peacock) are carved alternately the whole length of the cornices. The kitchens were the last place we inspected. In these, things remain just as they were left. You may see the block just by the fire-place, where the boy sat to turn the spit. The fire-dogs, and fire-irons rest where they have been for centuries. The block where they cut up the meat, and the bench or table on which it was chopped, continue undisturbed. From the appearance of this table, it is to be inferred, that they had not learnt the use of chopping bowls, for in one part a hole was worn quite through, and in another a hole had been worn to resemble a bowl. The pastry kitchen and the larder each bore testimony to the service they have seen. A short walk in the grounds completed our visit.

A person by spending an hour in this place may learn more of the customs and mode of living of the old feudal barons, than he can gather from books in an age. He may here see the manner in which they decorated their rooms, the furniture they used, and some of the apparel which they wore. Every thing is rude and on a large scale. The pictures which Walter Scott has so inimitably drawn, seem to the American reader like fiction; but let him only step into this hall,

and he will at once realize their fidelity to the original. It is said that Ann Radcliffe frequently resorted to Hadden Hall while she was writing the "Mysteries of Udolpho." I have no doubt that Scott received a portion of his inspiration in this or a similar place. But how changed is the aspect of things, in many respects, from what it was in former days! The halls and courts which once echoed to the footsteps of "belted knight" and "baron bold," are now seldom disturbed, except by the cawing of the rook, or the whistling of the wind. The family kitchen, that famous place for festive mirth, for wine and wassail, is now all dreary and desolate. The chapel where the *hunting* parson dealt out his weekly allowance of morality is fast falling to decay, and the trees which embowered the hall, although they possess a living principle, are yearly diminishing in size.

usage—but he has not succeeded. It is agreed that the best usage in England is much nearer to the best usage in this country, than Walker's notation.

As we expect soon to have published a Dictionary compiled by one of our own countrymen, who is well acquainted with the pronunciation in England as well as in this country, I cannot but hope that we shall have a standard work, which shall give us the genuine pronunciation.

We make a great parade, especially on the fourth of July, and boast of our independence; but if I mistake not, we are yet in a *colonial* state, in many respects, and as completely in subjection to England as we were before the revolution. Our countrymen send to England for *instructors*, when they might obtain men equally well qualified in our own country;—they look to England for *opinions* on the merit of our own publications, and rely more on them than on their own judgment; and the English booksellers, availing themselves of our prepossessions, and with the help of hired reviewers, palm upon us many books of very little value.

But the evil effects of our obsequiousness do not cease here. In seeking for improvements from the practices and writings of Europeans, our own countrymen do not always distinguish the valuable from the worthless and pernicious. They are not careful to introduce the *arts* and *learning*, without the *vices* of the old world. *Christian* Europe has copied *Pagan* Europe in all that is vicious and detestable in the arts; and if our citizens, under the specious pretence of countenancing the arts, should follow the example of Europe, and introduce naked pictures and statues into public places, the effect will be here precisely what it has been in Europe, where some of the cities are little less than great brothels. I have not seen the opera perform-

To the Editor of the Christian Spectator.

I WAS glad to see in a former number of the Christian Spectator, a remark which manifests your disapprobation of the attempts made to obtrude on the people of this country, Walker's dictionary, as a standard of pronunciation. This is a book-selling speculation, and most mischievous in its effects. If the people of this country are made to believe, that Walker is the standard in England, they are grossly deceived. I have inquired of respectable gentlemen who have been in England, and who have made inquiries and observations on the subject—they inform me that the English uniformly deny that Walker is their standard. Their practice is not regulated by any writer whatever. Walker, it seems, like his predecessor Sheridan, attempted to bend the practice to that of the stage, or that of some favourite speakers, or some local

ances in this country ; but if they perform here as they do in France and Italy, the indecency of some of their dancing feats ought not to be endured a moment.—We have great reason to rejoice in our privileges. No country on earth is so free, and none will be so happy as we may be, if we can resist the corruptions of the old world. But the rage for imitating foreign nations in all that is *bad*, as well as in what is commendable, presents to us very gloomy prospects. Vicious examples introduce vicious principles and corrupt practices, and corrupt morals will speedily undermine our government. We are departing from the principles and manners of our ancestors with appalling rapidity.

O.

For the Christian Spectator.

LONG SERMONS.

MR. EDITOR,—Having just returned from hearing a *long sermon*, (it being a week-day occasion) I feel disposed to trouble you with a remark or two, though in so doing I may seem to convict myself of an unbecoming listlessness in the house of God. As one who has reflected much and observed more on the subject, let me say that in my opinion *long religious services generally* do not edify the hearers. “Where weariness begins, devotion ends.” So says the proverb, and most proverbs, as they speak the general experience of mankind, speak truth. “But what!” says one ; “do you bid us straiten the word of truth that we may indulge our hearers’ sloth?” Apologies and arguments I know are not wanting for the practice I object to ; yet they will be found I think to partake more of theory than of experience. Sluggishness is I am aware a prevailing sin in the Lord’s house ; and it may be difficult to know how far regard should be had to it in the performance of religious

duties. Yet, plainly, to fatigue is not to edify. Your preaching and your prayers cease to profit when they cease to be listened to ; and if you would do your people good, you must in some degree shape your discourses to the circumstances in which you find them—shivering with cold, or relaxed with heat, or drowsy from fatigue, or afflicted with bad nerves—there are many such in this dyspeptic age—to whom an hour’s discourse or a long prayer is scarcely tolerable.

I am not for Cowper’s preachers. Every word of Cowper’s satire fell on heads that well deserved it. But there is a medium in things, and one extreme may be practically no better than another. “Fifteen minutes” are too short indeed ; yet fifteen minutes may be better than five times fifteen, if your hearers wish your sermon done half an hour before it is done. Nay, leaving the patience of your hearers out of the question, fifteen minutes of dense and well digested thought is better for *edification* than a more diffuse discourse spun out to a great length.

There are certain occasions, when my readers generally will, I think, admit that the grievance of which I speak is not without foundation. Such, particularly, are ordinations, religious anniversaries, and other seasons of special public interest. Ordination sermons are very commonly too long. Many of the hearers are fatigued with the distance they have come ; the house is often uncomfortably crowded ; the other services are numerous, and often protracted, and not unfrequently rendered the more wearisome by their anticipating one another. The same remarks apply with augmented force to anniversaries. Most of our great religious anniversaries come in clusters ; meetings, sermons, addresses, &c. are multiplied, and if the first meeting be fatiguing, the second will be tedious, the third thinly attend-

ed, and the fourth nearly deserted. But the evil is a great deal worse where it is an habitual and ordinary thing. If attention flags through the prolixity of the speaker on an occasion of more than common interest, it is scarcely to be expected that an ordinary congregation will not grow listless under a preacher who is tedious from week to week. I speak from knowledge; for it has been my lot to sit under the ministry of such an one as I have mentioned. He was so habitually prolix that his hearers were generally weary before he began. During his prayers, which were seldom less than three quarters of an hour long, you might see the congregation sitting or reclining in all postures save those of devotion; and when he named his text, they seemed like people who sit down in pensive resignation to wait for the river to run by.

Where then is the wisdom of wearing out one's life with writing long sermons only to wear out one's congregation with hearing them? Merely to *transcribe* the weekly discourses of some ministers would leave an amanuensis not much time for idleness; and when to this is added the mental labour of preparing them, it is no matter of surprise that we meet with so many broken constitutions in the sacred profession. How much better were it to redeem a portion of time then from the confinement and drudgery of so much *writing* for more profitable *thinking*, as well as for relaxation, and for the various pastoral duties. I do not encourage indolence. On the contrary, while I would abridge the mechanical labour of a minister's preparations for the pulpit, I would have his mental labour increased. Short sermons are not necessarily the result of small pains. It is much easier to spread out a given quantity of thought into a large space than to compress the same given quantity into a small compass. He understood this who remarked

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of a certain old voluminous author, that the quantity of his writings was no proof of his having been a laborious man: better evidence of this he would have given, if he had condensed his score of folios into one. But condensing is always against nature, a forced process, whether you would condense matter or mind; and this is the great secret of tediousness in most public performances.

If now, in conclusion, you shall ask me what I consider the proper length ordinarily for a sermon, I cannot answer you in minutes. It will vary with circumstances: on some subjects, before some congregations, at some seasons, you may profitably protract your discourse beyond what would be expedient in different circumstances. But in all cases, that sermon, or that prayer, or that oration, is too long, which leaves its hearers weary and glad when it is done. Your best measure is the medium patience, physical and mental, of your audience, and generally perhaps, those discourses which are continued much beyond thirty minutes are partially lost upon the hearers.

LAOS.

To the Editor of the Christian Spectator.

THE Hon. Alexander Smyth, the author of proclamations in the late war, the writer of lucubrations on the apocalypse, &c. has recently expressed to the editors of the National Intelligencer, for the benefit of an infidel co-adjutor Shultz, who requested a place in their papers, the opinion that the religion advocated by Shultz is comparable with the Christian; and in this respect in particular, that it is disengaged of the *priesthood attached to Christianity*.

Does Mr. Smyth intend by this insinuation, that *theism* shall have no public and avowed *advocates* or *conductors* of its religion? For

my part, I am always willing to separate the faults which may attach themselves to advocates of any system from the system itself, which they advocate ; and I think it is one of the highest advantages attaching to Christianity, that it makes provision for public advocates of it to explain and defend its truths before all nations, and guide their multitudes in the rites of its public and social worship. In this very respect, it has an advantage over theism, which it will always retain, so long as professed theists will not allow to their own system public and devoted advocates, and ministers. Let Mr. Smyth acknowledge that this particular institution of Christianity gives to it one of the strongest holds on the human mind, and knowing its power, let him attach it also to theism ; let him become himself, a priest at her altars, and send forth priests to collect parents and households to hear her dictates and bow before her throne, in assembled congregations, and I should have more hopes of theism. When something like this is done, theists will give to the world greater proofs, than they have yet given, that they in reality deem their religion true and most important of all religions to be embraced by their fellow-men. When this is done, and theism shall have had her thousand priests scattered over the nations and for centuries, there will be a fair opportunity of comparing the history of her public advocates with the public advocates of Christianity : not to intimate any thing respecting the character of the few who have already appeared in the world as the supporters of theism. Till then, it will be in vain to carp at the public advocates of a system who have had at least, the honesty and devotedness to stand forth to the world as its defenders, and conductors of its rites. We shall wait for this period, before

we hearken to the vain outcries of theists against the priesthood of Christianity.

#### THE CANADA BUGLE.

For the Christian Spectator.

A REVIEWER of the sermons of the celebrated French preacher Bridaine, in the *Christian Observer*, taking occasion to censure the Catholic intolerance which Bridaine sometimes exhibited, turns to administer the same reproof to his own church. As the reviewer's admonition may be salutary to some who set up the same exclusive claims for a " primitive and apostolic church" in this country, you will probably oblige your readers by transcribing the following paragraph.

E. R.

" But while we justly censure the intolerant spirit of the Roman-Catholic Church, let us not forget that intolerance is not the vice of that church alone, but of human nature itself. Has our own church been always free from this anti-Christian spirit ? and do we not owe it far more to the growing freedom of our political institutions than to the liberality of some churchmen, that we have not in this age to lament the scenes which darkened the days of Charles the Second, of Laud, and even of Elizabeth ? Have we not heard divines of our own times attributing to the Church of England prerogatives little short of those claimed by Rome ; and charitably consigning the Dissenters from it to " the uncovenanted mercies of God ?" And are we sure that in the temper and conduct of that party which in this and the sister kingdom assumes to itself emphatically the designation of Protestant, there have not too often been displayed the worst fruits of that proud, exclusive, and persecuting spirit, which constitutes the lasting reproach of Popery ? "

## Reviews.

*A Volume of Sermons, designed to be used in Religious Meetings, when there is not present a Gospel-Minister.* By DANIEL A. CLARK, A. M., late Pastor of the First Church in Amherst, Mass. pp. 328, 8vo. Amherst; Carter & Adams.

HAVING read the preface to this volume, we paused to indulge in some desultory reflections which arose in our minds. "I have long believed," says the author, "that sermons of a distinguishing character, and in a popular dress, having point, and pungency of application, are very much needed in the American churches." "In every other department of learning new efforts are perpetually made, and every fascination of style and argument employed to render interesting the art or science that it is feared may languish; and why not carry the same wisdom into the church of our Lord Jesus Christ." The minister of Hatton Garden tells us that, "it hath appeared to him, from more than ten year's observation, that the chief obstacle to the progress of divine truth over the minds of men is the manner in which it is presented to them;" and there are not a few on this side of the Atlantic, who would seem to hold the same opinion.\* Hence, it

is that there is an impression, which is apparently becoming prevalent with ministers, and more particularly perhaps with younger ministers, that to be successful preachers they must acquire what is called a *popular manner*.

A popular style of preaching is a thing not easily definable to the general apprehension. Abstractedly considered, it commonly means a manner adapted to please *the people*. But as different tastes prevail in different communities, there will be, according to this definition, a corresponding variety in the popular style. Each individual will form his standard with reference to the particular community with which he may be connected; or perhaps according to some peculiar notions of his own. With one class of hearers, then, a popular manner will imply melody of voice, gracefulness of gesture, and prettiness of language. It consists in such a union of graces in tone and sentiment as throws a softening radiance over the sterner features of religion, and leaves the conscience quiet while it amuses the fancy and gratifies the ear. With another class, the opposite of these, it is vehemence of declamation and extravagance of diction. These two kinds of preaching may be otherwise described by their effects. The one affords the hearers the luxury of feeling, the other of repose; the one produces an excess of zeal with a deficiency of knowledge, the other imparts neither zeal nor knowledge. Some mistake the pompous style for the

\* At least Mr. Irving is not quite alone in thinking that *sermons* are generally dull things; insomuch that "the very name of sermon hath learned to inspire drowsiness and tedium." We allude to an instance—the mention of which may be worth the space which this short note will occupy—of a most reverend body of divines in one of our cities being entertained with "An Oration for Christian Missions." Not a sermon, though Paul furnished the orator with a text, and "the foolishness of preaching" was his theme. But perhaps many a fine discourse, though *pronounced* before

a religious assembly, and called a sermon, may be quite as appropriately characterized by some other term as by that old fashioned word with which the good people of former days were wont to associate their most hallowed thoughts and feelings.

popular, and soar above the heads of the vulgar; while others descend to the opposite extreme. A French writer\* mentions a class of preachers who imagine they hit

\* Gisbert. See some extracts from his very sensible work on Christian Eloquence, in the fifth volume of the Christian Disciple. Very different from the false notions which are apt to possess the minds of such as court popularity are the views of Gisbert. He makes the true popular manner to be a manner conformed to the ordinary modes of thinking and feeling among the people, and at the same time without coarseness, inelegance, or bad taste. It is only this manner that can be either very useful or long popular.

"What then is this popular manner? And what shall we say constitutes this noble, elevated, grave, dignified, simple, refined popularity of speech, without which no discourse deserves to be honoured with the name of eloquent? It consists in the preacher's conforming every thing he has to say to the common and ordinary manner of thinking and feeling, as it prevails among the generality of men. Aim at this conformity; express things as people feel them, and as they commonly feel them; you will then be on the high road to the popular manner.

Some preachers imagine they have accomplished a great object, when they say things which nobody but themselves would ever have thought of, and express them in a manner which no one would expect. It would seem that such men are inflated with the pride of the Pharisee. Thanks be to God, that we are not as other men are; we do not think like them, we do not speak like them. But they have fallen into the most deplorable error, the most ruinous and extravagant mistake.

Let it be your chief care, your main ambition, to think as other men think; to feel and speak as others feel and speak: so that every one who hears you might say, I should have treated the subject exactly as the preacher did, he made use of the very expressions that I should have chosen. When you have reached this, you may boast upon good ground, of having attained all that is most difficult, and at the same time the most beautiful, in eloquence.

There are certain sentiments and feelings upon every subject which are common to all men. Make it your study to discover and unfold these. Ask yourself, what would all men think upon this subject, if they followed the light of their

the popular style by assuming a kind of conversational manner. "Provided that they give themselves certain airs of familiarity in the pulpit; provided that they come down to an equality with their hearers, and speak in a careless, off-hand way, they call that the true popular manner." Petrarch describes the popular preacher thus:—but what was probably an over-drawn picture in his own country, will be too extravagant even for caricature in this:—"There cometh," says he, "a foolish young man to the church; his masters praise and extol him, either from love or ignorance; he swelleth and marcheth proudly; the people gaze at him astonished, his kinsfolks and friends can scarce contain their joy! he being willed, getteth up into the pulpit, and overlooking all from on high, murmur-eth out, no one can tell what; but they extol him with praise to heaven as one that hath spoken like a god! In the mean time the bells jingle, the trumpets rattle, rings fly about, kisses are given, and a piece of black cloth is hung on his shoulders; when all is finished down cometh the wise man that went up a fool!" Some preachers acquire a species of popularity by means of a bold eccentricity. They attract the multitude by some extravagance of manner, or of doctrine: by the use of an obsolete phraseology like the minister of the Caledonian Chapel, or by wearing an unshaven beard, like a certain famous wandering preacher in our own country, or by any art of making people stare. Nothing is easier than to acquire an eccentric fame in any profession, but especially in the clerical, where it is most to be deprecated. Such men "shame their sacred office."

reason; how would they feel, if they gave themselves up to the natural emotions of their hearts? They would think and feel thus; let such, then, be my thoughts and feelings."

What our author intends, when he speaks of sermons in a "popular dress," he himself explains. "They must have poured into them all the novelty, vivacity, force, and pungency possible." In other departments of mental effort, "every *fascination of style* and argument" is employed to render them interesting; "and why not carry the same wisdom into the church of our Lord Jesus Christ?"—which seems to imply this; if you would preach successfully you must give to truth the embellishments of rhetoric; you must commend yourself to the *taste* as well as consciences of your hearers. And this we think is a growing sentiment in the community. Accordingly if a comparison be made of the present with the past, we think the pulpit will be found to have undergone a change in some respects to be deprecated. We do not mean to say that there exists evidently, in these days, a distinct and prominent *era* in the style of pulpit eloquence; but it exhibits, we apprehend, a growing tendency to mould itself to the peculiar features of the age. The preaching of the present day, as compared with that of the times which have preceded us, we think may be generally described thus. It is more glowing, vehement, fervid, which is so far well: it is also more ambitious of literature and rhetorical effect; and is less characterized by *plain, thorough, doctrinal discussion*. This description is of course general, and not intended to apply to particular pulpits; it leaves individuals free if they think proper to exempt their own.

The tendency which we have thus specified is to be explained, probably, by the operation of two principal causes; the literary and the religious excitement of the times in which we live.

The influence of the press upon the pulpit is a subject worthy of a more considerate attention than

is consistent with the haste with which these remarks are necessarily written. If Cowley said in reference to an age anterior to his own,

Writing, man's spiritual physic, was not then  
Itself, as now, grown a disease of men,

With what astonishment might he not have surveyed the mass of productions with which the press has deluged the world in our times. But the literature of the present age is not more remarkable for its overgrown abundance than for its fervid character, and for the strong hold it takes upon the general mind. With a glowing, and energetic, and often splendid diction it is at the same time characterized by a direct practical bearing on all the interests of society. This is especially true of our periodical literature. What one interest is there, from the prerogatives of kings down to the humblest sphere of life, which our ablest reviewers are not wont to enter with the same spirit of bold and earnest investigation. It is this practical bearing of the press that has created the universal eagerness to read; not merely among men of literature and leisure, but throughout the busy and the humbler classes of the community. Not merely do our seminaries of learning have their athenaeums, and our cities their public reading rooms, but our country parishes likewise, have their reading associations, their social joint-stock companies for obtaining the most important journals of the day.

Now it cannot be surprising that an influence so strong and universal should be visible in the pulpit. Reading is the fashion of the day, and independently of his own inclination, a sort of necessity is laid upon the preacher to conform to the general fashion. He would be ashamed—perhaps he ought to be ashamed—of being less acquainted with the popular literature of the day than the plain agriculturist

who is his parishioner. The most important, at least, therefore, of the periodicals which every month and week bring to his *study* he must travel through in the intervals of official duty, in season for the next that follow. The old divines must stand aside for the new reviewers; and being constantly familiar with their society he gradually catches something of their spirit and manner. He lays down the article which he has been reading in a quarterly—rapid, lofty, and imposing, in the style of its expression—but withal not always natural and simple—and turns to compose his sermons. He glows with borrowed fervour; he is full of the thoughts, and colouring, and illustrations, which have just been passing through his mind, and his pen is jostled by the reviewer's heat and speed into a gait which is neither his own nor the reviewer's. He neither walks as he was wont to do before, nor soars with the reviewer, but goes on stilts, at an intermediate and awkward elevation. Perhaps he makes comparisons between his own humble manner and the more fashionable style of writing with which the literature of the age has made the world familiar; or he thinks of this and that individual of his congregation, who will make the comparison:—and hence comes there gradually a more ambitious, but, we fear, not always more profitable, style of sermonizing. The picture may be too minutely drawn for a general likeness, but there are individuals at least who may furnish an original.\*

\* It has generally happened that the most famous orators have been through their imitators, the greatest corruptors of eloquence. Whether the two most celebrated preachers in our time are likely to produce an effect of this kind on the pulpit, it may be difficult to show: but it is scarcely probable that volumes so peculiar, and so admired as those of Chalmers and Irving, should not in some degree impress their features on young and imitative minds; and we are deceived if we have not sometimes discovered some-

We do not mean to say, surely, that the clergyman should utterly abstain from the popular reading of the day, and live in ignorance of his own times, but only let him not be so imbued with it that it shall transfuse its spirit into his sacred ministrations. We do but deprecate such an effect of the all-pervading power of literature as shall fill our pulpits with rhetoricians instead of theologians, as it has filled our halls of legislation with talkers instead of statesmen. Far be it from us to deprecate literature or learning or talents in the ministry. The Lord bestow on his servants a hundred fold more of these gifts so they consecrate them to a legitimate and holy use.

Why is it that so many finely written discourses are heard with so little good effect? Not because they are not orthodox, but because they do not exhibit the gospel simply. The two-edged sword of truth is gilt and burnished till it glances off the minds of the hearers. The preacher wants not learning or talents, but he wants simplicity of aim. "How shall I use 'great plainness of speech,' and at the same time preach a fine discourse? How shall I exhibit the gospel in its simplicity, and yet throw over it the brilliant colouring of my own imagination?" Now so long as his mind is thus directed to different ends it cannot be expected that he will produce any better effect than to amuse and dazzle his hearers. He has spent his strength and care upon the eloquence of words, and thus has lost the eloquence of thought. He has, it is true, produced what the

thing like the splendid dress of the one attempted to be thrown over the thoughts of poorer intellects than his, and some, though fewer instances in which the quaint but imposing garb of the other has been affected by those who had not studied eloquence, like him, amidst the shadows of antiquity. The imitators of both show that, "every feathered fowl cannot follow the eagle."

world is pleased to call, by a kind of solecism, 'a fine discourse.' He is heard with applause. 'What beautiful images!' 'What lively descriptions!' 'What ingenious analogies!' But who smites his breast? Who is pricked in his heart? Indeed, eloquence and oratory are captivating words. But they are poor inspirers of the preacher's pen—as unpropitious to his aspirations as orator as to the best performance of his duty as a Christian minister. Full of the idea of eloquence and popularity, he may spread a flowery elegance over his compositions; he may work up his mind into an artificial fervour, and abound in tropes and figures, in interjections and apostrophies; but eloquence does not consist in these. These are the wind, but not the rain. And as to any great moral good he will effect, it may be said of him as Petrarch says of certain authors: "We may infect or affect, but can we refresh? can we inform? can we lighten the heavy burthen of the mind? subdue the stubborn will? If we can we write gloriously! otherwise it may be said with Cicero, dried puddles and no fountains spring from their pens." In fine the preacher can never be truly eloquent till the desire itself of being eloquent shall cease to disturb his mind; and then, when he gives himself up to his subject and his theme becomes eloquent with him, will he become eloquent with his theme.

It may be a question worthy of the serious consideration of the Christian minister whether his own carefulness for the embellishment of his discourses may not have been chiefly instrumental in nursing that spirit of criticism among his hearers, which he so often has occasion to regret. If he has preached the gospel faithfully and simply, commanding himself to every man's conscience in the sight of God, preaching not himself but

Christ Jesus the Lord, will his hearers be apt to make his performance a subject of idle parlour conversation, treating his heavenly theme as they do the weather or the passing news? But if he has prepared his discourse with reference to his hearers' taste, or in deference to it, what at the best should he expect but that he would only be admired. "They hear him as an orator, not as a messenger of God; and they go away from his ministration, not impressed but pleased; not to pray and humble themselves before God, but to talk about the preacher and his performances." "It is the mark of a truly good preacher," says the French writer already mentioned, "that the hearer does not think of him at all; that is, does not consider whether he speaks well, has talents, learning, gracefulness; but is entirely engrossed by the subject of the discourse and the impression it makes on his heart; so that if he thinks of the preacher at all, and praises him, it is only upon reflection afterward." It is said of Massillon, that "nobody after hearing him stopped to praise or criticise his sermons. Each auditor retired in a pensive silence, with a thoughtful air, downcast eyes, and composed countenance, carrying away the arrow which the Christian orator had fastened in his heart."\*

We sometimes hear of one style of preaching for the city, and another for the country; that is, though a plain, unadorned exhibition of the gospel may be well enough adapted to a country parish, a more refined mode of speech is demanded for the city. This impression in a limited sense may be just, but as it is generally received, is doubtless erroneous, and to some extent mischievous in its influence, and because it has this pernicious influence, may be worthy of a passing notice. It is un-

\* Preface to his Sermons.

founded in philosophy and refuted by facts. The mere philosopher might reason thus: Eloquence is not a capricious thing, varying with the apparel of the hearers. Its essential principles are ever the same, and cannot change but with the nature of the human soul itself; for man, the being with whom they are concerned, is essentially the same wherever he is found, possessing the same reason and passions in the city and in the hamlet. Demosthenes spoke to the populace of Athens, and Massillon preached to the French court. If they could have exchanged hearers, would the speeches of Demosthenes have been but vulgar harangues in the capital of France? or would that which was eloquence at Paris have been rhapsody to the rude "men of Athens?" These remarks apply to eloquence in general, but they are the more just as they relate to the pulpit in particular. The gospel is the same wherever preached. It every where addresses itself to the same reason and conscience, the same hopes and fears; and, unspoiled of its simplicity, its requisitions are alike intelligible to all. In other fields of eloquence men may be variously circumstanced in regard to the speaker's subject, and thus be more or less prepared, by interest or passion, to feel his power. But those truths which form the preacher's theme have the same relation to all. They involve no questions of patrician or plebian interest, like many of the themes of this world's eloquence; they level all distinctions of this kind in that one absorbing interest which they equally unfold to all mankind. Again; a correct observation of facts would seem to remove or qualify the impression of which we are speaking. How often has the plain, godly minister of some obscure hamlet, addressed a fashionable assembly with an effect which the most finished pupil of the rhetorician might have

envied. He displayed none of the brilliancy which characterizes the orator: he spoke the simple language of deep seriousness and weighty truth; with the fervour of a mind full of its divine theme, and with an earnestness and chastened energy which showed him "conscious of his awful charge." He spoke like an honest man. None thought of criticising him, but all, even the most fastidious, heard him with fixed earnestness. Like the disputers with Stephen, they were unable to resist the wisdom and the *spirit* by which he spake.

There are a few simple reflections which, while they would guard the preacher against all improper motives in his sacred office, would at the same time, it has seemed to us, furnish him with the truest test of Christian eloquence. These arise from a just sense of the preacher's work; from those deep and solemn views, which should ever possess his mind, of the relations he sustains to God and man. If he be impressed by a just sense of his responsibility to God will he "seek to please men?" and while he looks over his assembled charge and sees them hopelessly estranged from God and happiness, and bent on folly, will he think of their applauses? or will he leave the "terrors of the Lord" to persuade them by the charms of his own oratory? We talk of oratory, and eloquence, but we almost feel it to be a profanation to speak of them in connexion with the Gospel. There is an eloquence, if we may so speak, which is above eloquence. Who would not feel that he degraded Paul by speaking of him as the Demosthenes or the Cicero of the gospel! The world may have its orators, its declaimers, its rhapsodists—the pulpit has no need of these. In the words of Johnson, "The ideas of Christian Theology are too simple for eloquence, too sacred for fiction, too majestic for ornament; to recom-

mend them by tropes and figures, is to magnify by a concave mirror the sidereal hemisphere."

We have by no means set ourselves to write an essay on the pulpit, and with a paragraph or two more of these miscellaneous observations, we must come to the sermons before us. We remarked as another feature distinctive of the preaching of the present day, that while, as a general thing, it is more fervid than it formerly was, it is less characterized by plain, thorough, doctrinal discussion. What we mean, more particularly, is, that those doctrines which have been commonly denominated the "doctrines of grace," are not so frequently and so distinctly drawn out and set in a strong light as they used to be by our old divines. In this respect the pulpit has conformed itself to the religious, as in another respect it has seemed to partake too much of the literary character of the age. Thirty years ago the Christian church was comparatively asleep. The world lay buried in its wickedness, while the religious thoughts of men scarcely wandered beyond their own parishes. Then the tendency was, perhaps, to a too exclusively, and except as it was warmed by polemic heat, too coldly didactic and technical manner in the pulpit. But with this generation the state of things is changed. Now the Christian world is awake and stirring with the enterprise of converting the nations. This is an age of Christian institutions; of revivals of religion; of the boundless diffusion of intelligence; and of a spirit of catholicism and sectarian good will. A strong religious feeling pervades the general mind; and the instructions of the pulpit, it is said, "ought to be dispensed in accommodation to this spirit and character of our age. Men desire excitement, and religion must be communicated in a more exciting

form."\* Now we cannot object surely to earnestness and fervour in the pulpit, even to enthusiasm, provided it be the enthusiasm of a mind illumined and chastened by divine knowledge. But because men love excitement, or because there exists in the community an unusual degree of religious feeling in the form of zeal for the missionary cause, or for revivals of religion, it does not therefore follow that the ministry should convert itself into an instrument merely of producing excitement.† The higher zeal rises, the more general it becomes, the more important the objects it affects, the greater is the necessity that it be directed by knowledge. For ourselves then, we feel a conviction that there never was an age which required the plain and constant exhibition of the distinguishing doctrines of the gospel more than this in which we live. And this conviction we feel, looking at whatever interest of religion we will, or at whatever class of persons. Considered in respect to the impenitent,—it cannot be any less important to the unregenerate man that he should know the entireness of his depravity, the necessity of a divine influence for his recovery, the sovereignty of divine grace, now, than it was in the days of Edwards. Considered in respect to the pious,—the religion of the closet will ever owe its vitality to a deep and growing acquaintance with divine

\* Dr. Channing.

† "There is an order of men," says President Edwards, "which Christ has appointed on purpose to be teachers in his church. But they teach in vain if no knowledge in these things is gained by their teaching. It is impossible that their teaching and preaching should be a means of grace, or of any good in the hearts of their hearers, any otherwise than by knowledge imparted to the understanding."—*Tract on the importance of Christian Knowledge.*

knowledge. It cannot sustain itself merely on religious anecdote and missionary information, animating as these may be. The same doctrines which were instrumental in the conversion of the sinner, must be instrumental still in his progressive sanctification. So the lives of Brainerd, and Martyn, and of all those who have attained nearest the stature of perfect men in Christ, teach us. If then the tendency of the age is to draw off the mind from its own individual concerns, by engrossing it, in thought and feeling, with the public interests of religion; and if your pious hearers, many of whom are young in years, in knowledge, and in the cause of Christ, spend much of the leisure of the Sabbath, and it may be of the week, and the closet, in pouring over religious intelligence instead of meditating on the treasures of the bible, is it not the more necessary that, at the least, they should receive sound instruction from the pulpit? Consider again, those who, without personal holiness, are becoming the patrons of Christian institutions. The public sentiment is strongly turned towards the enterprises of the age; the sending of the gospel to the heathen, and the bible to the destitute, are a good thing; the man of the world takes the popular current; gives his money to the cause; sees his name on the list of its promoters; perhaps makes his speech at an anniversary—all which is well; we rejoice that the Lord is bringing to his treasury the silver and the gold which are his. But is there not danger that many, very many, taking this *form* of godliness, will be content to remain ignorant of its *power*? And is it not therefore the more necessary that these men should hear from the pulpit those heart-searching doctrines, which will go to destroy their self-esteem, by keeping alive in their bosoms the unwelcome conviction that without 'charity' they are

nothing though they give all their goods to feed the poor; and that though the tide of public sentiment towards religious institutions should sweep the world along with it, it could not obliterate the broad line which separates between the righteous and the wicked, and leaves them among the latter? Consider again our subject as it relates to revivals of religion. It is a remarkable fact, that the "Arminian controversy" in the time of President Edwards, which brought out the doctrines we are considering with great distinctness and publicity, and the discussion of which in the pulpit many good people deprecated, immediately preceded, and attended the revival in those days. Many similar facts might be brought to show the efficiency of these doctrines, in connexion with other truths of the gospel, in producing religious awakenings, followed by sincere, enlightened, persevering piety in the subjects of them. Facts too of a different kind might be adduced, but to the same effect. We allude to those revivals in which all the instruction, if it might be called such, began and ended with the sinner's fears and hopes; and which resulted only in a temporary commotion of these passions, or, at best, in an unenlightened and irregular zeal. Finally, it may be questioned whether the spirit of missionary enterprise itself, the most solemn and animating feature of these times, if it be not every where sustained by sound views of truth, producing a healthful state of personal religion, may not, we had almost said, insensibly degenerate into mere enterprise, or gradually abate through want of faith. Not that we apprehend such an issue. God forbid. We know that he will accomplish his own purposes, by his own appointed means.—But to sum up all: these doctrines which we are considering hold a conspicuous place in the Gospel: they form a most impor-

tant part of that system of truths which God, in his infinite wisdom, has revealed as alone suited to the condition of lost man, and by which he will subdue the world to himself. This whole gospel he requires his servants every where to preach simply, impartially, and faithfully; unglossed by an artificial rhetoric, and unmodified by any peculiarities of the times; commanding it to the conscience, as well as hopes, or fears, of every man; remembering that on the instrumentality of this gospel, through the agency of the Holy Spirit, all their success depends; for this is the wisdom of God, and the power of God unto salvation to every one that believeth.

We dislike long introductions. Perhaps our readers will wish this shorter, that our review of the book might be longer. Our remarks have had no reference to our author's manner, though suggested by his preface. Mr. C. has none of those feminine graces of style which render a discourse very beautiful and very powerless; nor do his pages show that abundance of interjection-marks and dashes which renders many a printed sermon very eloquent to the eye but very insipid to ear. He is at least sufficiently masculine, direct, and pointed. But of this, more hereafter. The volume of Mr. C. contains fourteen sermons. We cannot analyse them, and shall therefore only select a few specimens. The seventh, from which, as well as any, we may begin our extracts, is from this text, "Sirs, what shall I do to be saved?" and contains some profitable suggestions respecting the proper answer to this inquiry; in other words, it shows what is *not*, and what *is*, the kind of instruction suited to the case of the awakened sinner. Under the first of these heads the author exposes the error and mischief of various kinds of advice which are

sometimes given in these cases, such as exhorting the awakened man to reform his outward life, read his Bible, &c. He also speaks of that most mistaken tenderness of parents and friends which would sooth the troubled conscience by recommending society, amusement, or a journey.

Instead of saying as Paul did, "Believe on the Lord Jesus Christ, and thou shalt be saved," we set about making him happy in some other way. He must mend his life, and send up some prayer, and wait at the pool, and hold on his way;—yes, all this would be well, were he now a believer. But the misery of the case is, he is yet un-sanctified, his heart is set in him to do evil, and the controversy between him and God is yet at its height. He must stop, and turn back, or lose heaven. He yet knows not enough about his sins to render a Saviour welcome. He still dares to stand on the margin of perdition, and has a disgust for holiness and heaven so implacable, that he will risk all the danger he is in a little longer, rather than give his heart to Jesus Christ.

Tell him now of waiting God's time, and attending on the means; when God's time has gone by these thirty, forty, sixty years, and means have had no effect all that time! Ah, I am afraid you will amuse him till his day of mercy has gone by, and he perishes in his bondage.—pp. 145, 146.

In the same discourse the author has a "Remark" on the importance of sound *doctrine* in revivals of religion, from which, as it coincides with our own sentiments, we take an extract.

The lax instruction sometimes given to awakened sinners at such a time, even by well meaning men, who aim to be faithful, tends to nourish a growth of piety, that is sickly and effeminate, and will finally add but little to the vigour and beauty of Zion. I know that if souls are converted they will get to heaven, and blessed be God if he will convert them, but their usefulness in this life, much depends on their early instruction.

Let the doctrines be kept hid from those who are coming into the kingdom, and let there be detailed only that soothing, indistinct, and sickly instruction, which has been noticed, and the converts when made, will go halting along to heaven, and the churches and its ministry have very little comfort in them, or help from them.

They will scarcely know *what* converted them, whether truth or error. It was truth I know, for God sanctifies through the truth, but there was so much error mingled with it as to render it, in their own view, doubtful which produced the effect. And having associated the kindness of their youth, the love of their espousals, with so much indistinctness of doctrine, they will be likely ever after, to court this same darkened exhibition of the gospel, and finally die before they shall have learned what truth is. And while they live, they will be liable to be driven about with every wind of doctrine, and vex the church, and embarrass the ministry, and pass perhaps from one denomination to another, and finally be saved though as by fire.

They will be doubtful *who* converted them. They were told when under alarm, to do many things towards their own conversion, and they did them, and they were finally converted; but whether they did it themselves, or whether God did it, they find it hard to tell. And they will give others the same darkened counsel that was given them. Thus God is robbed of the glory due to his name, and the churches filled up with members, who will hang a dead weight upon every revival that shall happen in the church, till they are taken up to heaven, and taught there, what they should have learned that same week in which they were born of God.—pp. 146—148.

The last sermon in the volume is entitled "Nothing Safe but the Church :" *The Lord's portion is his people; Jacob is the lot of his inheritance.*" From these words the author derives the implied truth, that every thing in this world is worthless but the church. "And what is worthless is not safe." He makes a bold use of the text, which he illustrates from the history of the world; or rather he makes a

bold use of the facts which he employs in the illustration. To our apprehension he makes God seem to possess a kind of recklessness of feeling in the destruction of his creatures, which is exceedingly foreign to his nature. It would seem that he swept the old world with a deluge, rained destruction on the plains of Sodom, spread desolation and death through Egypt, because the multitudes who perished in these visitations, were "worthless :" they were not of the Lord's portion and he 'cared but little for them.' Nevertheless this sermon is an eloquent one, and contains many striking reflections. We give two short paragraphs.

Now as we travel down the tract of ages, we shall find constant illustrations of the fact, that God values nothing else but his church. This one interest, as far as God has been seen to operate in this world, appears to have engrossed his whole care. The church is that monument which has stood and told his glory to every new-born generation. Other kingdoms, rapid in their rise, and dominant in their power, have gone rapidly into oblivion, and heaven has kept no very careful record of their obsequies. The Assyrian, the Medo-Persian, the Grecian, and Roman empires, with all their multitudes, their wealth, their science, and their military prowess, have perished in the wreck of time; while through all these periods not a promise of God to his people has failed, nor a pious hope been unaccomplished.—pp. 314—315.

In the convulsions of our times, we have seen every thing placed at hazard, but the church of our Lord Jesus Christ. Every revolution demonstrates that God has no other interest in our world. In the past half century how low a prize has been set upon crowns and kingdoms. And the lives of armies, composed generally of ungodly men, how unworthy have they seemed of his care. The fowls of heaven fatten upon their bodies, and the soil is enriched with their blood. The thousands that fell at Waterloo, if impenitent, were in the estimate of

heaven as worthless as the clods that covered them. But if there died in that murdered multitude a pious soldier, angels will watch his ashes till he rise, and God be more interested in the turf that covers him, than in the splendid monument that stands upon the tomb of the hero. An empire of his enemies is in God's esteem of more trifling amount than one obscure believer. The hosts that have died in the fields of modern battle, perished because the church had no farther use for them.—p. 317.

A word more, before we close, respecting Mr. C's. manner. In many of his discourses there is a harshness of bearing towards sinners which we do not like to see. He makes too free use of such words as "miscreant," "culprit," "wretches," &c. Plain dealing is not harsh treatment. We may be faithful and yet kindly. Aiming at strong language he sometimes borders on coarseness. Passages like the following may seem to justify this remark. They might be multiplied.

On our way to the place of execution, and the halter about our necks, he hailed us, and pardoned us, and now here we stand, between the condemned and the arm of justice, between the burning glories of the God-head, and the wretches whom his ire threatens to consume.—p. 271.

Had he struck lifeless that midnight band, that came to apprehend him; or had he let down into hell that senate-chamber, with its mass of hypocrisy, &c.—p. 113.

Our feelings are not in unison with this freezing language, when we approach the closing scenes of the Redeemer's earthly history.—He sometimes imparts to the character of God a sternness unlike the majesty of that being who is "love."

When we have looked once upon the incensed throne, we shall hail one as our high priest, who can go in and sprinkle the mercy-seat; who can neutralize that consuming ire which issues from the countenance of a provoked Jehovah.—p. 108.

But after all deductions Mr. C. has excellent characteristics as a writer. "The Church Safe" and "The Rich Believer Bountiful," both of which are in this volume, many of our readers have doubtless seen, and to them we need not say, that our author's manner has a force and pungency, which, though it may have some roughnesses, renders it greatly preferable to that refining subtilizing manner which spreads a pleasant vision before the fancy but awakens no emotion in the soul.

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## *Literary and Philosophical Intelligence.*

**CEYLON.**—The following account of the Mission College in Ceylon, the plan of which we sometime since presented to our readers, is from the *Missionary Herald*, for August :

A Central School, designed as a germ of the College, has been established at Batticotta, in the district of Jaffna, where it is intended that institution shall be placed. Into this school, the most promising and for-

ward lads under instruction, to the number of more than 40, were received two years ago under the care and instruction of a Principal, the Rev. Mr. Poor, assisted by a learned native tutor, and two teachers. With the exception of a few individuals, who have left the seminary, these lads divided into two classes, are pursuing the studies prescribed for the first and second years of the college course. A brief notice of the last annual examination, which was attended by Sir Richard

Ottley, the Hon. Puisne Justice, of Ceylon, Major Antill, of the first Ceylon regiment, and several other gentlemen, will show the present state of the seminary. The students had attended, during the term, to the study of high Tamul, and various branches in English, which they all read, write, and speak with some facility.

1. Both classes were examined in English Grammar, and rendering English into Tamul.

2. The second class in Arithmetic—the simple and compound rules, Reduction, and the Rule of Three.

3. The first class in Vulgar and Decimal Fractions, Arithmetical and Geometrical Progression, Practice, and Interest.

4. The first class in Geography.

5. Both classes in Ostervald's Abridgment of the Bible, together with a short system of Chronology.

6. The writing books, manuscripts in Arithmetic, books of phrases in Tamul and English, and outlines of maps, were produced for inspection.

For want of time, the students were not examined in Tamul, in which they had attended to the study of Nannool—the grammar of the high language; and to Negundoo—the native dictionary, in connexion with reading Tamul poetry. On a former examination, the students declaimed in English, and exhibited dialogues in the same language.

The better to prepare the lads, who had been instructed at the different stations, to enter the Central School or College, an Academy or Free Boarding School, on the British system, was opened at Tillipally, more than six months since, under the superintendence of the Rev. Mr. Woodward, assisted by two native teachers. In this preparatory school, there are now more than 100 lads on the Charity Foundation, with several others who are not supported. Of these lads 23 are prepared to enter the Central School, and would have been received at the commencement of the last term, had there been proper accommodations for so large a number.

**SOUTH AMERICA.**—From Mr. Brigham's description of Mendoza, published in the Herald, we make the following extracts.

Mendoza is situated about seven or

eight miles from the eastern foot of the Andes, in the bottom of a long, shallow valley, which runs parallel with the mountains. Through this valley the Mendoza river, which enters it from the mountains, seven leagues to the south, runs to the north, on the east side of the town, watering the rich grounds along its banks, and giving motion to a variety of mills and other useful machinery. Small streams also descend in various places from the mountains, and canals are also dug and supplied by the large river, so that all the lands about the town, for many leagues, are irrigated, and under the highest state of cultivation. Although you are here in a country where no rain falls from spring to winter, the whole face of the soil seems covered with grain, grass, fruit-trees, and vineyards, and all in the freshest and liveliest green. Ascending a steeple, and casting your eye around, the whole country, far as the vision extends, appears like one immense, beautiful garden. Beside the apple, pear, peach, plum, and cherry trees in abundance, here were seen the fig, olive, orange, lemon, in addition to several varieties of vine and ornamental plants: and as it was now the spring of this hemisphere, nearly all these trees, shrubs, and plants, were full of blossoms, holding up their smiling faces to the sun, and literally loading the air with the fragrance of their breath.

The site of Mendoza is nearly level, yet sufficiently descending towards the river on the east, to convey water in small rivulets through all the squares and gardens. The length of the city, from north to south, is that of twelve squares, and its width that of eight—the streets regularly crossing each other at right angles.

Directly west of the city, the inhabitants have formed an *Alameda*, or public walk, which merits a description. It consists of a raised level ground, twelve yards wide, and the length of six squares, or about ten hundred yards. On each side of the walk, is planted a row of poplar trees, six feet apart, now twelve years old, in their prime and beauty. Just within these rows of trees, are arranged, in the walk, rows of seats made of brick and mortar, in form of sofas; while just without these rows, run rills of water, in neat stone canals. On

the west side of the Alameda, throughout its whole length, runs a wide, well made road for horses and carriages, hemmed in, also, on the west, by another row of trees, and beyond this are seen green fields, fruit-trees, and vineyards in the greatest luxuriance and abundance. On the east side of the walk, about twelve yards distant, is the first row of houses, containing a great number of confectionary shops, where sweet-meats of every kind, and ices, are prepared, and offered for sale at a trifling expense. The space between these shops and the walk, is every day washed and swept, and is provided with rows of tables and chairs, placed for customers in the fresh, open air, and shaded by the thick trees of the walk.

At the southern extremity of the walk is erected a small pavillion or temple, ascended by eight stone steps, and supported above by a dozen doric pillars, forming, on the whole a neat and airy resort. This pavilion, and all the walk, are washed and swept at mid-day from the adjacent rills, and thus rendered increasingly inviting.

To this beautiful spot the people repair, when the heat of the day is past, for the threefold purpose of exercise, conversation, and refreshment. On the evenings of feast days a full band of music assemble at the Alameda, and then it is not a little interesting to witness the groups, which are drawn out. I think I have never met a people of so much natural amiableness and politeness. It is here a custom to incline the head, and salute all you meet of respectable appearance, whether known or not; a custom, which was rather troublesome to me at first, but afterwards pleasing, as it seemed to grow spontaneously from their unaffected kindness of disposition.

I do not suppose that the Mendozians are without crimes and corrupt individuals, but living as they do at an immense distance from commercial towns, and few of them ever having been from their native village, they have certainly escaped many of those vices and deceitful arts which have grown up in all fashionable maritime ports.

There is a female school containing thirty-nine girls, from five to twelve years of age, instructed by a worthy,

competent young woman. This school is conducted in part on the Lancasterian plan, and the children have made some good proficiency in reading, writing, and arithmetic, as I had personal opportunity of seeing. Every thing seemed conducted with stillness and system, calculated to give a favourable impression to one who delights in the improvement of the young. Considering the great neglect of female education in this country, and the evils which grow out of this neglect, I have seen no object, since I have left home, more pleasing than this little shool.

It was peculiarly pleasing to observe among their books a Primer, consisting wholly of quotations from the Old Testament, and another from the New. These primers were printed in Chili, where a Mr. Thompson established Lancasterian schools, as he did also in this and other places of South America; but which have unfortunately nearly all become extinct, in consequence of leaving them in their incipient state, without experienced guides.

There are in this place two other Lancasterian schools for lads, the one small as yet, but under the care of a liberal, intelligent young man, and promises in time to become a useful school.

The other mentioned is large, has 150 students, but is as yet unfortunately under the control of a fanatical, illiberal priest, who is ambitious only to instill into their little minds his own superstitious dogmas.

There are several other small schools in the place kept by friars and nuns, but extremely imperfect and useless, the children learning little more than to repeat their *ave marias* and other prayers of the same general nature.

There are, as I have observed, seven churches in Mendoza. They have no cathedral, or *canonigos*, though they have what is called "La Iglesia mayor," to which the secular priests belong. The number of convents is four, but none have many friars at present. St. Dominic the largest, has but seventeen; the Mercy, ten; St. Francis, nine; St. Augustin, three. There is also one house of nuns, now containing twenty inmates.

These houses, like most in South America, have once been rich but are

now poor, and daily becoming more so. They invariably find the liberal, patriotic party, their enemies, asking, "What is the use of so many dissolute friars, and so much wasted property in their hands?" Their possessions will soon be entirely taken from them, as they have been in Buenos Ayres, and they must be either secularized, or sink down in poverty and insignificance, despised by all the intelligent and influential classes of community. I am seldom in company an hour, without hearing these once powerful orders ridiculed. They cannot exist in a free country.

Mr. Brigham was present at a session of the legislative body of this province, called the Junta. The subject of discussion was the nature and extent of the instruction, which they should give to their deputies, about to go to the national convention at Buenos Ayres, for the purpose of uniting the La Plata provinces. This discussion is excellent as it discovers both their state of mental improvement, and their views of civil government.

With the exception of one old Catholic clergyman, they were unanimous in the wish, that their deputies should contend for a federal representative system, like that of the United States, and sanction no other. They wished to see the La Plata provinces united again by all means, but not in such a way as to destroy the provincial Juntas, or legislatures, which were already established, and highly useful. The clergyman not only opposed the idea of a federal system, but that of a republican system under any form. He insisted that elective systems were unsafe, and consequently impolitic.

He was at once met with the prostrating argument, which I had often heard used in private debate, namely, that such a government was safe, and proved to be such by the example of North America; that was not only the most happy and just government, but did appear to be also the most solid and hopeful government on earth—there was not an individual in all the land—who wished to change its form—a fact

which can be asserted of no other government now extant.

The clergyman then took another ground, which it was not so easy to drive him from, namely, that although a republican system was the most happy and desirable in the world, where it could be borne as it is in the United States, yet it was wholly unsuitable for their own people. To support such a system, there must be great general intelligence and public virtue—far more than was to be found among them.

He was answered by a young man, who came in during the debate, in a manner so clear, candid and able, as to excite my astonishment. He seemed familiar with our system and country, and admitted that we had a degree of public virtue and intelligence, to which they could not lay claim; but still he thought there were virtuous and intelligent individuals among them, enough to commence such a system; and he felt a confidence they should make rapid improvement in the attainment of those excellencies. He said, there were both facilities and motives to the attainment of these qualities in a free country, which did not exist in a monarchical. In the former, office and honour, depend on those qualities, whereas, in the latter, offices were generally given to favourites, whatever be their characters, or talents.

He then asked, that, in case they were to name a *prince*, who should he be? or in calling one from Europe, who would be the nobility? who among us would consent, after having drawn a few breaths of freedom, that his neighbour and family should be the eternal inheritors of power, and he himself a degraded, dependent plebian? No, he would fight all their battles over again; he would see their plains all drenched in blood, before they should be trodden by any rulers, save such as the people designated. He then went into an examination of the advantages which a federal government has over a central one, and with a clearness, which brought every vote to the support of his views, except that of his clerical antagonist:—he had gone too far to be convinced.

Every thing in the Junta was conducted with great decorum and order, affording abundant evidence, when

united with the talent displayed, that the Mendozians are already well qualified to govern themselves.

**GREECE.**—The Greek university was opened in the Island of Corfu, in Nov. 1824. The number of its undergraduates, shortly amounted to 76—of whom 40 were from the Ionian Islands and the remainder principally from Continental Greece. It is under the immediate direction of Lord Guilford, who was the principal agent in its establishment, and whose perseverance in removing the difficulties that opposed the design, has only been equalled by the benevolence and philanthropy which gave it birth. The other Officers are ten professors, who delivered Lectures in Theology, Philosophy, Mathematics, Classics, History, Botany, Law, Medicine—and the Hebrew and Arabic languages. The students discover a modesty and propriety of deportment, and a diligence of application highly creditable and pleasing.

**GERMANY.**—M. Olbers, of Bremen, who has been particularly occupied with the theory of comets, and has been endeavouring to subject to calculation the possibility of the interference of one of these bodies with the destiny of the earth, gives posterity warning that in 83,000 years a comet will approach to within the same distance from the earth as the moon is at present; that in four millions of years it will come within 7,700 geographical miles, and

then, if its attraction equal that of the earth, the waters of the Ocean will rise 13,000 feet, that is above the summit of every European mountain, with the exception of Mont Blanc. The inhabitants of the Andes and those of the Himalayah chain alone can escape this deluge; but their safety, it seems, will last only for 216 millions of years more.

**THIBET.**—An intrepid Hungarian traveller, of the name of De Koros, who has been passing some time in Thibet, has discovered a collection of writings in a language of that country, filling 320 volumes. All these works, he was informed, were translated from the Sanscrit; the titles of the originals, and the names of the authors and of the translators, are carefully marked in them. M. de Koros has copied the tables of contents of all these works; and transcribed the most ample of them, which occupies 154 pages.

**JAVA.**—As an illustration of the natural proneness of the human mind, when unenlightened by revelation, to idolatry the most absurd, a missionary in Java states, that in the village of Buitenzorg, in the vicinity of Batavia, where there is a colony of 2000 Chinese, he found in one of the houses an European picture of Bonaparte, in a gilt frame, to which the people offer incense, and pay their morning and evening vows.

## *List of New Publications.*

### **RELIGIOUS.**

Two Discourses on the Nature of Sin; delivered before the Students of Yale College, July 30th, 1826. By Eleazar T. Fitch. [Published by request of the Theological Students.] New-Haven.

Short Practical Essays on the Sabbath, by a Clergyman of New-England. pp. 108. 18mo. Robinson, Norwich.

Christian Patriotism: a Sermon on the occasion of the Death of John Adams, preached in Chauncey Place, 1826.—No. 9.

Boston, July 9, 1826. By N. L. Frothingham. Boston. 8vo. pp. 20.

A Sermon on the Unity and Supremacy of God the Father, delivered in the Second Presbyterian Church in Charleston, S. C. By Daniel R. Whittaker. Charleston. 8vo. pp. 43.

Second series of Letters to Mr. Elias Lee, on the Character of the Son of God. By Henry Grew. Hartford. 12mo. pp. 24.

The Young Christian's Companion; being a Selection of Hymns, particularly adapted to private Devotion and

**Conference Meetings.** By Gustavus F. Davis. Boston. 18mo. pp. 108.

**The American Seaman's Hymn Book;** or a collection of Sacred Songs for the use of Mariners, selected from various authors. By Noah Davis. New-York. 18mo. pp. 293.

MISCELLANEOUS.

**A Gazetteer of the State of New-Hampshire,** by John Fanner and Jacob B. Moore. Embellished with a Map of the State, and several other Engravings. By Abel Bowen. Concord: 12mo. pp. 276.

**Rufiana: or the Poetical Sinnings of William Rufus,** of Charleston, S.C. G. & C. Carvill: N. York. 12mo. pp. 144.

**Oriental Harp.** Poems of the Boston Bard. 8vo. pp. 254. Smith and Parmenter: Providence.

**Memoirs and Poetical Remains of the late Jane Taylor:** with Extracts

from her Correspondence. By Isaac Taylor. 12mo. pp. 316. Boston.

**The Life of George Washington,** Commander in Chief of the American Army, through the Revolutionary War; and the first President of the United States. By Aaron Bancroft, D. D. Boston: 2 vols. 18mo. pp. 223.

**Intellectual Arithmetic,** upon the the Inductive Method of Instruction. By Warren Colburn, A. M. Boston. 18mo. pp. 172.

**An Experimental Treatise on Optics,** comprehending the leading principles of the science, and an Explanation of the more important and curious Optical Instruments and Optical Phenomena; being the Third Part of a Course of Natural Philosophy, compiled for the use of the Students in the Cambridge University, New-England. By John Farrar, Professor of Mathematics and Natural Philosophy. Boston. 8vo, pp. 349.

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Religious Intelligence.

The Rev. C. S. Stewart, Missionary to the Sandwich Islands, has recently arrived with his family in this country. The health of Mrs. Stewart is much improved, and there is a flattering prospect of her recovery.

The Rev. Josiah Brewer, late a Tutor in Yale College, will embark in a few days on a Mission to Palestine. He expects to be stationed, for the present, at Jerusalem.

**METHODIST SOCIETY.**—We noticed some time ago, says the New-York Observer, that a meeting of delegates from a body of professed Christians who have separated from the Methodist Episcopal Church, and formed themselves into a new denomination under the above name, was convened in this city on the 9th of June, for the purpose of forming a Constitution and public statement of their views. This constitution was formed, preceded by a Declaration of Independence, and has since been published. We know not the number of ministers and members belonging to this new Society, but as our readers will expect to be informed of the principles of every important

religious sect which arises in our country, we give below the concluding part of the Declaration of Independence, together with the Constitution of the new Society.

1. The Legislative, Judicial, and Executive powers, being assumed and exercised by any one man, or body of men, constitutes the essence of despotism.

2. Those powers are all assumed and exercised by the Bishops and Itinerant Ministry of the Methodist Episcopal Church, and it is therefore, in the opinion of this convention, real despotism.

3. That the Methodist Episcopal Church have not derived Episcopal order, or power, by regular succession, (could a regular succession be provided by any church,) but have, in the opinion of this convention, surreptitiously, and against all regular order, assumed the same.

4. The government of the Methodist Episcopal Church, not being in accordance with the civil institutions of our free and happy country; should its influence become universal, would, in the opinion of this convention, in

time endanger our Republican form of government.

5. Having failed in every attempt to obtain a reform, in which our religious as well as civil rights would be better secured; We, the Delegates from the different secessions from the said Methodist Episcopal Church, having assembled ourselves in the city of New-York, in Convention, appealing to the great Head of the Church, for the purity of our motives, and the sincerity of our hearts and intentions, and imploring Divine aid and assistance, do *ordain* and *establish* the following as the *Constitution* of our *Church* to be known by the name of the *Methodist Society*.

#### CONSTITUTION.

*Article 1.* This Convention, being delegated by the several societies who have seceded from the Methodist Episcopal Church, do therefore in the name and by the Authority of the members composing these societies, *ordain*, determine, and declare, that, no authority shall on any pretence whatever, be exercised, over the people or members of this Society but such as shall be derived *from* and granted *by* the people.

2. This Convention do further, in the name and by the authority of the members composing the several societies as aforesaid, *ordain*, determine, and declare, that the Legislative power to be exercised by the aforesaid Methodist Society, shall be vested in an equal representation composed of the Ministers and members belonging to the said Methodist Society, to be appointed in the manner hereinafter directed, who, when met together in general convention, shall form the Legislative department for the said Methodist Society, and shall be called and known by the name of the General Convention of the Methodist Society.

3. There shall be but two orders of ministers in the Methodist Society, viz. Elders and Deacons.

4. The Methodist Society shall retain an *Itinerant Ministry*, and make provision for their support.

5. The duty of the Intinerant Ministry shall be to travel under the Annual State Conferences, to preach the gospel, form classes, and be entitled to all the privileges of other preachers of the same order belonging to the Methodist Society.

6. The Judicial power of the Methodist Society shall be vested in, and

confided to the several Classes, Quarterly Meeting Conferences, District Meetings, and Annual State Conferences, according to the manner hereinafter provided for.

And it is hereby expressly declared, that Class Meetings, Quarterly Meeting Conferences, Love Feasts, Annual District Meetings, Annual State Conferences, a General Convention, and Appellate tribunal shall be and are hereby recognized by the Methodist Society.

7. We, the delegates, in General Convention assembled, do most solemnly enter our protest against the principle and practice of Involuntary slavery.

8. No member shall be considered eligible as a Representative to the District Meeting, the State Annual Conference, or the General Convention, who shall not be twenty-one years of age, at the time of said election.

9. The following articles of Religion are adopted by the unanimous vote of this Convention as a summary of Christian faith and practice, as founded on the living Oracles of Divine Revelation.

[Here follow the twenty-five articles of religion, as in the Book of Discipline, published by the Methodist Episcopal Church, in the year 1805.]

10. There shall be no amendment or alteration of this Constitution, unless a majority of two thirds of all the State Annual Conferences shall require the same: Provided nevertheless, that no alteration shall ever be made, that will affect the articles of Religion, or do away or in any way lessen the free suffrages of the private members of the Methodist Society or that shall in any way destroy the right of appeal as herein-after provided for.

[Here follow the names of 53 Delegates from various parts of the Union.]

We, the Delegates, in Convention assembled, having to the utmost of our abilities, after mature deliberation and prayer to the great Head of the Church for direction, completed the object of our representation, beg leave to submit the aforesaid Constitution to our respective congregations and societies, and solicit their concurrence in the same.

Done in the city of New-York, the 9th day of June, in the year of our Lord, 1826.

ORIN MILLER, *President.*  
JOHN C. KELLEY, *Secretary.*

**SOUTH SEA ISLANDS.**—One of the deputation from the London Missionary Society thus notices the progress of Christianity in these Islands:—

“ We know of *twenty-one* islands in those seas, in which the Gospel has been embraced—in which not an idolater remains. And while I would not hold them up as having arrived at perfection, I fear no contradiction when I affirm, that the inhabitants of those islands are the most universally and consistently Christian of any people upon the earth, so far as profession goes; and vast multitudes of them, I cannot doubt, are Christians indeed.

I feel confident, that the Sandwich Islands will be in a similar condition, in a few years.”

**EUROPE.**—The following statement of the salaries of the Protestant and Roman Catholic Clergy may be depended upon, as it is extracted from the Budget of the last year, presented by the minister of the Interior to the Chambers.

The Calvinists have three Pastors who receive 3,000 francs yearly; 28, who receive 2,000; 69, who receive 1,500; and 195, who receive 1,000. In all 390 Calvinist Ministers paid by Government.

The Lutherans have 2 pastors receiving 3,000 francs yearly; 25 receiving 2,000; 21 receiving 1,500; 172 receiving 1,000. In all 220 Lutheran Pastors paid by Government. The sum total granted to these 515 Clergymen, is 623,000 francs: 24,000 francs are granted for their Colleges, and 50,000 for the building or repairing of their Churches. Total 697,000 francs.

The Roman Catholic Church consists of four Cardinals, one of whom (the Archbishop of Paris) receives 100,000 francs yearly, the other three, 30,000. Thirteen Archbishops [not including the Archbishop of Paris before mentioned] receiving 25,000 francs, sixty-six Bishops receiving 15,000 francs, 174 Vicars General, receiving from 4,000 to 2,000 francs, 660 Canons or Prebendaries, receiving from 2,400 to 1,500 francs; 2917 Cures or Rectors, receiving from 1600 to 1100 francs; 22,316, Ceservans or Curates, receiving from 900 to 750 francs. 940,000 francs are granted

to their seminaries for the education of young priests, and 200,000 for the building and repairing of their churches. This including sundry other grants to superannuated or infirm priests, &c. amount to 25,650,000 francs.

There are however more Protestant clergy in France than appear by the above list, who are not included in it as they receive no salary from government. Where the protestant population does not amount to a thousand, no aid is granted and of course there are very many places where this is the case, and then the pastor is supported entirely by the contributions of his parishioners.

**HINDOSTAN.**—The Directors of the London Missionary Society give the following proof of the decline of Paganism at Vizagapatam, a seaport town nearly five hundred miles north-east of Madras, and more than five hundred south-west of Calcutta.

While the prospects of the Mission, say they, continue to brighten, there is here unquestionable proof of Paganism being on the decline. The car of Juggernaut at Vizagapatam, which seems to have fallen greatly in public estimation, did not make its appearance the last year; its three images were offered to the missionaries for ten pagodas. The Brahmins, indeed, appear to support Hindooism merely to support themselves; since in other respects, they are as indifferent to its interest as they are ignorant of it as a system: they evidently feel their inferiority in argument with the missionaries, and stand confounded at the poverty of their own dogmas when contrasted with Christianity; nevertheless, so blended are their interests with the existence of Hindooism, that they continue externally to oppose the truth, the force of which they are compelled to feel.

In northern India, missionary efforts are not without success, as appears from the following paragraph, taken from the Calcutta Missionary Herald. Dina Gepore, according to Mr. Chapin's Gazetteer, is two hundred and forty miles north of Calcutta, and contains forty thousand inhabitants.

By a letter from Mr. Fernandez, inclosing a handsome donation from himself and a friend for the Calcutta

Missionary Society, we were gratified to find, that on Lord's day, the 31st July last, seven persons, (two men and five women,) were baptised at Singapore on their profession of faith in Christ; and that a whole Hindoo family, consisting of four adults and four children have lately thrown off their caste, and come over to the Christian society there. It is added also, that five persons are now on probation; and Mr. F. has great hopes that they will soon give up themselves to Baptism.

**PLACES OF WORSHIP IN LONDON.**—The following is a list of the number of places of worship in London, and the different sects to which they belong;—Established Church, 152; Foreign do. 19; Baptists, 39; Calvinists, 21; Independents, 51;—Methodists, 26; Presbyterians, 9;—Jews' Synagogues, 7; Quakers, 7; Bavarians, 1; Jerusalems, 5; Moravians, 7; Sandemanians, 3; Unitarians, 4; Burghers, 5; Antiburghers, 3; Roman Catholics, 12.—Total, 377.

**FRANCE.**—A letter from Professor Robinson, late of Andover, to the Editor of the Christian Spectator, dated Paris, July 29, contains the following paragraphs respecting the exertions of Protestants in that country:

The French Protestant Church, you are aware, is just awaking from slumber; and through the efforts of a few individuals, very much has been accomplished within a few years. The Bible Society is gaining ground; the Missionary Society excites great interest; the Tract Society has become quite active; and recently the institution of Sabbath schools has been commenced under favourable auspices. Several religious publications are regularly issued, which meet with encouraging success, and are exerting a great influence. I said it was through the effort of a few individuals; for in the list of members of these various Societies, you find the same names in all.

In these circumstances, it is impossible not to feel that these active men, need and deserve all the encouragement and aid which sister churches can afford. In this view,

I have made arrangements to open a regular correspondence and interchange of publications, between the Societies here and these in America. One copy of all will be sent monthly to Mr. Hallock at N. Y. and another to the Missionary Rooms at Boston. I cannot doubt that American Christians will rejoice to reciprocate the favours and send out their publications in return.

**CEYLON.**—The following interesting facts of the beneficial effects of the Scriptures, were related, says the Missionary Herald, by W. B. Fox, before the British and Foreign Bible Society.

The natives of Ceylon were under the dominion of Europeans for two hundred and fifty years before their conquerors gave them any part of the word of God; and it was not till this Society arose, that they had versions of the Scriptures.

I beg to relate one very striking circumstance respecting the first labours of this Society in Ceylon: 300 copies of St. Mathew were circulated, and one of them fell into the hands of the second person in the island: he he was one who had ridden on the white elephant, and had been raised to the highest honours in the Buddhist priesthood: it is usual for them to have a great feast three times a year, in which they read in the Buddhist writings of the five hundred and fifty transmigrations: one of these is read by the chief person, as an introduction to the business of the day: having obtained the Gospel of St. Matthew, he had read it, and was struck with it; and, on this occasion, he read the Gospel before the meeting: this gentleman is now become a clergyman of the Established Church.

When the Scriptures were completed, it was supposed that the Cingalese would not receive them: but a number of schools had been established; and, as soon as the first edition came out, the copies were taken up by them. There are now 20,000 persons who can read the sacred volume; and, by the liberal supplies of this Society, within 18 months, one in every fifty speaking this language will have a copy.

There are a number of persons descended from the Portuguese, who are as black as jet; but their language remains, and it seems likely to continue in use. This most simple of all languages, which may be learned in a few weeks, is spoken by persons along an extent of 2,600 miles: and it has been honoured, by the Society giving to these scattered tribes who speak it, a complete copy of the New Testament in their own dialect.

So great has been the effect of the Scriptures, that there are now whole parishes, in which there are heathen temples, but no worshipers; and the inhabitants offered, about four months ago, a Buddhist temple for Christian worship. But the most singular thing which I have seen, is the destruction of caste, that horrid monster which had dominion over all India; and, while all ages have shown that it is not by might nor by power, but by the Spirit of the Lord, it is true that in the same degree that the book of Revealed Truth has circulated, caste has hid its head.

I would also state, that the Bur-

mese received their books from Ceylon: they were in the Pali language. The very first spice which they had of Buddhism went from Ceylon; and there seems the highest probability, that, as they had heathanism from Ceylon, they will have Christianity from thence—the Scriptures being now about to be printed in the Pali language, which is considered so sacred, that nothing written in that language will ever be destroyed. They will shortly be sent among the Burmese; and we know not what will be the consequence but mercy has followed the British arms; and the probability is, that the time is arrived when that door shall be opened which shall be shut no more.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

To the American Board, \$5,548 68 from June 21st, to July 20th.

To the American Colonization Society, \$1,824, from April 1st, to July 26th.

To the American Tract Society, \$3,718 27, from June 1st, to July 25th, including the receipts for tracts sold.

Ordinations and Installations.

June 12.—Rev. PINDAR FIELD, as Evangelist, at Madison, N. Y. Sermon by the Rev. Mr. Brace, of Oneida Presbytery.

June 21.—Rev. PARSONS COOKE, over the Second Congregational Church in Ware, Mass. Sermon by the Rev. Dr. Woodbridge, of Hadley.

July 12.—Rev. ELIJAH D. WELLS, was installed Pastor of the Associated Presbyterian Church of Oxford N. Y. Sermon by the Rev. P. H. Bouge, of Gilbertsville.

July 12.—Rev. VERNON D. TAYLOR was ordained over the Congregational Church, in Elizabethtown N. Y. Sermon by Rev. Mr. Hopkins.

July 16.—Messrs. JOHN GRAMMER, Jun., H. ASKWITH, B. PEERS and L. H. JONES, were admitted to the order of Deacons at Petersburgh, Va. Sermon by the Rev. Dr. Ducachet, of Norfolk.

July 25.—Rev. ALFRED CHESTER, over the Presbyterian Church in Rahway N. Y. Sermon by the Rev. G. Bergen, of Bottle Hill.

July 26.—Rev. DAVID CURTISS was installed over the Baptist Church and Society in Abington, Mass. Sermon by the Pastor elect.

—. Messrs. GEORGE A. SHELTON, of Bridgeport, and GEORGE G. SHEPARD of Amherst, were admitted to the order of Deacons at Hartford by Bishop Brownell and Rev. JAMES A. FOX, of Woodville, Miss. to the order of Priests.

Aug. 2—Rev. CHRISTOPHER S. HALE was ordained as Pastor of the Baptist church and society in East Windsor, Vt. Sermon by the Rev. M. W. Williams, of Concord, N. H.

Aug. 5.—Rev. JOEL P. HAYFORD, at Morristown, Vt. Sermon by the Rev. Alva Sabin of Georgia.

## Public Affairs.

THE government of Guatemala has granted to A. H. Palmer, Esq. and others, of the city of New-York, the right to open a direct canal communication for ships, from the Atlantic to the Pacific ocean, through the river San Juan and the lake Nicaragua, with the privilege of an exclusive navigation for twenty years.

The whole extent of excavation will not exceed 17 miles, (the distance between the lake and the river,) which will require a lockage of 200 feet. The work is required to be completed in 18 months, and it is said will be commenced with 6000 men from this country.

**GREECE AND TURKEY.**—Late accounts inform us of an insurrection of the Janizaries, and of their consequent destruction. The Janizaries, as our readers all know, are a corps of Infantry of the Turkish army, composed principally of young Christian slaves, trained and inured to labour and hardship. They are at present divided into two classes—into those who are paid and those who are not paid. The former have, from the time in which they were created a distinct order, composed the infantry of the Imperial Guard. The latter are entitled to the prerogatives of Janizaries, and are obliged to suffer no restraint but to fight in time of war. The principal residences of the Janizaries are at Constantinople and the larger cities. Five hundred formed the guard of the Seraglio, and received their rations from the Sultan's kitchen. The whole number of this corps of militia is variable at different times: it has of late amounted to nearly two hundred thousand men. The occasion of their revolt was an attempt at a new organization of the troops after the European

models. No sooner were the new regulations proclaimed than the Janizaries incorporated in the regular army showed their discontent; which soon increased to open revolt. Unable to withstand the force brought against them by government, the rebels betook themselves to their barracks, where they were massacred and burnt to the number of several thousands. More than fifty chiefs who surrendered themselves as prisoners were strangled. The Sultan, encouraged by this success, persisted in his determination to put in practice the European system; and sent his orders for the suppression of the Janizaries into all parts of the empire.

The latest news from Greece is more encouraging. The chiefs were acting with greater energy and unanimity and had successfully resisted several attempts at an attack on Athens.

Lord Cochrane sailed about the first of June to take the command it is said of the Greek naval force. He collected a fleet of eight ships, off cape St. Vincent, and expected to be in Greece by the end of June. His flag ship is a steam vessel of 400 tons, on Mr. Perkin's principle. Great hopes are entertained of his success. A letter was received at London, from his Lordship while on his voyage to Greece, enclosing a copy of his manifesto to the Pacha of Egypt; in which he warns him against continuing to lend his aid in the subjugation of a Christian people, exhorts him to direct his attention to the improvement of his own people, with other nations; and assures him that all the evils he inflicts on Greece, must ultimately recoil on himself. It is understood that this expedition has the secret concurrence of the British government.

## Obituary.

**SAMUEL FISHER DARRACH,** third son of James and Elizabeth Darrach, was born in Philadelphia December 1st, 1797, and died at Weinheim, Germany,

September 30th, 1824, aged 26 years and 10 months.

He united himself to the Church of Christ about the sixteenth year of his

age, and soon after entered the fresh-men-class of Princeton College, to fit himself for the study of divinity. Here he became distinguished for a talent for public speaking and the mathematics. On taking his degree, the valedictory oration was awarded him.

After residing one year at home, enjoying the instructive society of his pastor, the Rev. Thomas H. Skinner, and employing his intervals from study in exhortations to the destitute in the suburbs of the city, and in frequent visits to the Prison, a favorite resort, he returned to Princeton, and entered the Theological Seminary. Here he remained two years or more; and then visited Andover where he resided one year devoted to the study of Biblical Criticism.

In the fall of 1823 he was licensed by the Presbytery of Philadelphia; and called to preach in and about his native city, in Bridgtown, New Jersey, and in the city of New-York.

His pulpit labours gave much promise; and his friends fondly hoped that the unobtrusive but ardent spirit of piety which had hitherto confined him to private studies, was now about to engage him in public usefulness. But the desire of research, and the disposition for retirement which nature and habit inclined, and ill health permitted him to indulge, disinclined him to pas-

toral duties. Retirement and study suited his natural disposition. On the death of his mother his only surviving parent, his health being much impaired, he determined to gratify his wish to visit Europe, where he might, under new and as he supposed, more favourable circumstances, prepare himself more completely for a critical study of the bible.

But how true is it, that God's ways are not our ways. This youthful servant of Christ died a few months after his embarkation without having arrived at his greatly desired place of improvement.\* His sickness was of short duration: and of such a nature, as from its first onset, to deprive him of intellect. It is however, a great consolation to his friends, that, in addition to the kind and respectful attention which was given by the public officers of the town of Weinheim and by many in the neighbourhood, both during his sickness and after his death, he was also favoured with the friendship of the Reverend Doctor Caldwell of the College of North Carolina who had been his fellow traveller from Paris. The death of this young servant is indeed a painful, mysterious providence; but we should be still and learn that the Lord reigns.

\* Halle.

## Answers to Correspondents, &c.

We regret that a communication from our correspondent at O\*\*\*, Mass., has been mislaid: we hope to recover it in season for our next number.

**ERRATA.**—In the absence of the Editor during the printing of the last number, some errors escaped correction: the word *attraction*, p. 430, c. 2, l. 21, should have been *attention*. Other mistakes occur in the Latin notes of J. P. W.—In the present number, at p. 475, c. 2, near the bottom, in some copies, supply the following words in brackets: ‘the other [the luxury] of repose;’ at p. 480 the word *plebeian* is misspelt *plebian*.